

1945 UNITED JEWISH APPEAL SPLIT

Just Off Bias-Ridden Boat, Sailor
Disagrees With Rabbi's Report

CREW CONSTANTLY ABUSED

NEW YORK—The young sailor sat hunched over the table. He had four newspaper clippings in front of him and he was reading them one by one, frowning intently as he read.

The first clip gave the views and findings of an American civilian who had made an extensive tour of Pacific fronts in 1943 as the representative of a servicemen's aid group. His observation was that men would emerge from the war with "a depth of religious faith heretofore unknown." This faith was being fashioned in the cauldron of battle and was being tempered in the hardships of the life the men were living. The implication was that anti-Jewish prejudice was done for.

The second clip reported the observation of an exceedingly well known rabbi, returned from a jaunt through European and Asiatic areas, asserting that "over there, the men of different faiths or races are learning to live together as brothers. There is a great tendency to break down prejudice . . . they are resentful of the forces of bigotry and prejudice on the home front."

Wouldn't Go For Anti-Semitism

The third clip quoted the views of a Southern Jewish officer home on leave after many months of combat, claiming that servicemen were going through too much to "go for" anti-Semitic preachments when they return to civilian life.

The fourth clip featured the careful statement of another rabbi back from a two-month journey through combat zones of the Pacific, to the effect that when men are actually in combat with the foe, such a thing as racial prejudice is completely unknown. True, those somewhat removed from the combat areas may sometimes bring with them into military life the prejudices they may have had as civilians.

The sailor, a petty officer first class, himself back from hazardous duty of many months' duration aboard a minesweeper, studied the clips closely. He compressed his lips. "I don't know," he sighed.

"How do these statements jibe with your own experience?" he was asked.

He looked uncomfortable. "I don't doubt," he said slowly, "that these fellows based their statements on very sincere convictions. I believe they saw what they say they saw."

How about you?

Wonders Who's Crazy

"Well, what I've seen and been through is so different that I can only wonder who's crazy. On my ship there were a handful of Jews. The crew kept up a constant stream of anti-Jewish abuse, not always directed against us personally. This, it seems to me, is far worse than if they abused us as Jews. For it means that they have been so deeply sold on anti-Semitism that even the evidence before their very eyes that Jewish soldiers are no different from Christians, that they are good men under fire, that they gripe and they serve in the same way as others, has no meaning for them."

This man was the highest ranking Jew on board, and he was comparatively unmolested. But he saw "plenty." Enough, he says, to cause him worry about the future of the Jews in America. Enough, he goes on, to make him feel that his sacrifices are a malignant mockery.

No Whit Different From Enemy

"What's the sense of putting weapons into men's hands to kill the enemy, when those men—as far as their bigotry and what you might call racial meanness—are no whit different from the enemy they are killing?"

Why, he went on to demand, aren't American servicemen taught at least the fundamentals of the cause they are fighting for?

"It seems to me that every ship, big or small, every airfield, every camp, every and any kind of military unit, ought to get indoctrination courses to teach them what fascism is, how it spells agony and death for normal, life-loving communities. If these chattering little Jew-haters were made to realize that by their bigot-remarks they are giving birth to the very thing they are killing, they'd be shocked into changing their ways."

"It does?" the petty officer asked incredulously.

But the Army does have such a course, he was told, as part of its orientation program.

An excellent course, was the reply.

"Then, what—"

Well, it seems the orientation program is a matter of discretion on the part of the commanding officer. It is not mandatory. If the C. O. sees the need for such a program, the course is given, the men are told why they are fighting, how it happens that a world is in flaming chaos, what the nature of fascism is, how to recognize it, how to crush it before it gets a toehold.

Now he was shown other clippings. These were from several national magazines and they were letters to the editors from soldiers, sailors, marines, airmen. Some letters coincided

Silver Forces
Form New Group;
Stay Within ZOA

NEW YORK—The American Zionist Policy Committee, which will function both nationally and locally within the framework of the Zionist Organization of America in order to "press for a militant and dynamic Zionist policy such as has been exemplified by the successful leadership of Dr. Abba Hillel Silver," was launched this week by a group of prominent Zionist leaders throughout the country, headed by Charles J. Rosenbloom of Pittsburgh.

In a letter sent to a number of leading American Zionists, Mr. Rosenbloom, who is treasurer of the United Palestine Appeal and former treasurer of the United Jewish Appeal, listed the purposes of the American Zionist Policy Committee as follows:

"(1) To deepen Zionist thought and the understanding of Zion-



RABBI SILVER

ist problems on the part of our lay leaders and the rank and file.

"(2) To advocate and press for a militant and dynamic Zionist policy such as has been exemplified by the successful leadership of Dr. Abba Hillel Silver.

"(3) To strengthen the Zionist Organization of America from within by developing a vigorous and informed public opinion among its membership and an intelligent interest in national affairs.

"(4) To revitalize the democratic principle basic to our movement so that the composition and policies of the national administration shall reflect the will and temper of the great body of American Zionists."

Mr. Rosenbloom emphasized that the Committee's activities "will in no wise interfere with the political work of the Zionist Emergency Council. As Dr. Silver has repeatedly urged, all constructive Zionist efforts must be carried on with undiminished vigor."

Assailing the Z. O. A. adminis-

tration's action in forcing Dr. Silver's elimination from the political leadership of American Zionism "after a year of prodigious activity and unprecedented political achievement," Mr. Rosenbloom declared: "That such incredible things could happen in the way they did, points to serious internal conditions which must be corrected if we are to avoid major setbacks. The leadership of the Z. O. A. has revealed an appalling ineptitude and an incapacity to deal in a statesmanlike manner with such crises as are bound to arise. It has acted precipitately and arbitrarily. It has either mistaken the sentiments of the great body of American Zionists, or deliberately ignored them."

The American Zionist Policy Committee is establishing offices at 55 West 42 Street, New York 18, N. Y.

with the petty officer's experiences and demanded that something be done, others expressed enthusiasm over the orientation course and noted its wonderful effect on the men.

"Now they're talking," the petty officer said. "It seems to me that unless something like this orientation course you've been telling me about is given, and given very soon, and given to every guy in every service, this country is in for a terrifying experience. It's all right to have confidence in the 'good sense of Americans' but it's much wiser not to threaten that good sense with a flood of Hitler philosophy."

Her Death Mourned



MISS SZOLD

JERUSALEM—The entire Jewish world this week mourned the death of Henrietta Szold. Although her death was not unexpected, it still came as a shock. Messages from Jewish organizations and leaders from every nation have already begun to pour in here.

Anderson Blames Jews
In Letter to Solons

CHICAGO—Charles J. Anderson, Jr., 36-year-old ex-candidate for Congress from the Illinois sixth district, has admitted writing a letter to congressmen, dated Jan. 27, which demanded that they "draft the Jews and win the war" and said that "by this time we all appreciate that bargain Rudolph Hess was offering."

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The American Zionist Policy Committee is establishing offices at 55 West 42 Street, New York 18, N. Y.

Compromise Offered
By Welfare Funds
Rejected By U.J.A.

BULLETIN

NEW YORK—The United Palestine Appeal and the Joint Distribution Committee have been unable to agree and will conduct separate campaigns in 1945, it was learned here. The National Refugee Service, the third partner in the United Jewish Appeal, will also conduct an independent drive.

The compromise projected by the Council of Jewish Welfare Funds and Federations was rejected by the United Palestine Appeal. The offices of the U. P. A. refused to make any comment to the Jewish Post reporter.

Try to Avert Break-Up

Jewish Telegraphic Agency

CINCINNATI—Efforts to prevent a break-up of the United Jewish Appeal, threatened by disagreement between the United Palestine Appeal and the Joint Distribution Committee with regard to the proportion of funds each of these agencies is to get from the joint fund-raising campaign in 1945 were made here by the board of directors of the Council of Jewish Federations and Welfare Funds at a meeting held during the week-end.

These efforts climaxed discussions carried on during the past few weeks between officers of the Council and officers of the U.P.A. and of the J.D.C. Numerous alternative proposals and a formula of agreement were discussed by a special committee of the Council's board headed by William J. Shroder, board chairman, and including Sidney Hollander, president, Daniel Shiman of Newark and Irvin Bettmann of St. Louis, meeting with Dr. James G. Heller and Henry Montor for the United Palestine Appeal and Paul Baerwald, Isaac Levy and Joseph C. Hyman for the Joint Distribution Committee.

No final decision was reached. Many Telegrams Received

Welfare fund leaders present at the meeting here were unanimous in stressing the importance of continuing the joint fund-raising campaign to achieve maximum funds for overseas needs and to avoid any impairment of community solidarity which might follow as a result of competitive appeals. The view that a split would be most unfortunate was also reflected in telegrams and letters received by the board from member communities. If the joint campaign is not continued, they pledge themselves to preserve the united front in their own communities.

Extension of budget research service to include evaluation of programs and total funds requested by national and overseas agencies was proposed in a report submitted by Jacob Blaustein of Baltimore, chairman of the Council's committee on National Budget Research. Mr. Blaustein, expressed the view that the present service is inadequate to enable welfare fund budget committees to allocate funds equitably and in accordance with established needs, and urged that an

(Continued on Editorial Page)

Nazis Send Jews to Switzerland; First Group Contains 1,640

Swiss Minister Expects Regular Transports; Palestine Doors Barred

Jewish Telegraphic Agency
GENEVA—One of the most fantastic feats of rescue of Jewish internees from German concentration camps has been accomplished by a group of twenty orthodox Swiss Jews who sent Jean M. Musy, a former member of the Swiss Federal Council, to Gestapo chief Heinrich Himmler in order to negotiate with him concerning the fate of Jews remaining in Germany.

As a result of the negotiations, a group of 1,200 Jews released from the concentration camp in Theresienstadt arrived in Switzerland from Germany, and 540 more are expected to arrive here. The release of these internees is considered a very important achievement.

Addressing a press conference today, Swiss Minister of Justice, Eduard von Steiger, said that it is hoped that henceforth regular transports of Jews from Germany will arrive in Switzerland. All the arrivals, he declared, will be placed in refugee camps in Switzerland and will be obliged to leave the country at the earliest possible date.

Will Send Them to Africa

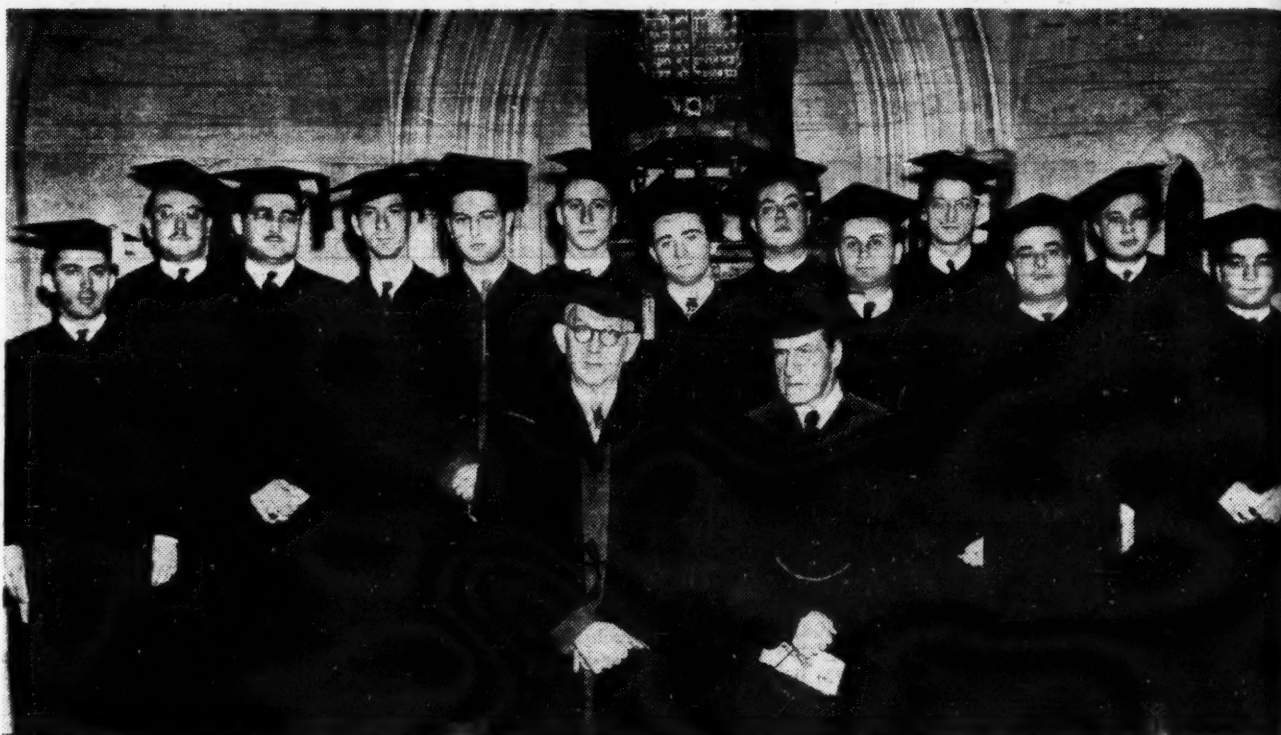
JERUSALEM—The Jewish Agency for Palestine criticized the plan to send the 1,670 Jews who were recently rescued from the German concentration camp in Bergen-Belzen and are now in Switzerland to a UNRRA camp in Algiers.

Moshe Shertok, head of the Agency's political department, told a press conference that, "The Jewish Agency sees no sense in sending these rescued Jews to a camp in North Africa instead of enabling them to proceed to Palestine." He said about 1,200 of them are Chalutzim and veteran Zionists.

"When they escaped from Germany," he said, "they were under the impression that they would be taken to Palestine. They are terribly down-hearted now that they have been told that admission to Palestine is barred to them."

Henry Monsky, president of B'nai B'rith, will be honored at a dinner, sponsored by the Metropolitan Council of B'nai B'rith in behalf of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League, Monday Feb. 26 in New York.

Restaurant Equipment National China Co. Marion, Indiana



14 Rabbis Graduate at J. I. R.; Finish 4 Year Term in 3 Years

Special commencement exercises were held at the Jewish Institute of Religion in New York when Dr. Stephen S. Wise, its president, ordained fourteen members of the class of 1945 and awarded four honorary degrees. The four-year study requirement was completed in three years and the new rabbis have been serving since the fall as licensed rabbis because of the pulpits vacancies. In the foreground are Dr. Henry Slonimsky, dean of the Institute (left) and Dr. Wise (right). Back

row, left to right: Charles L. Ozer, N. Y.; Joseph Messinfi, N. Y.; Monte Robert Syme, Winnipeg, Canada; Solomon Zahl, Rockaway, N. Y.; Albert Yanow, Dorchester, Mass.; Amos Goldberg, Spring Valley, N. Y.; Julian Franklyn Feingold, Worcester, Mass.; Morrison D. Bial, N. Y.; Jacob Glassman, Brooklyn, N. Y.; Leon M. Adler, N. Y.; Maurice T. Galper, Canton, O.; Samuel Sobel, Philadelphia, Pa., and Alfred L. Goldman, Cleveland Heights, O.

Last Jewish Veteran Of Civil War Dies in Brooklyn

World Wide News Service
NEW YORK (WNS)—Daniel Harris, last Brooklyn veteran of the Civil War and the last survivor of the 8,000 Jewish soldiers who fought on the Union side, died at his home in Brooklyn this week as members of his family were making plans to observe his 99th birthday on February 28.

Until a few days ago Mr. Harris was in full possession of his faculties. On the day before his death he enjoyed several cigars and a few drinks of rye. Toward evening, however, he began feeling ill. He called over his daughter-in-law Mrs. Margaret Harris, wife of his late son Benjamin, and told her with a smile that he was falling to pieces and that he was going to die. Shortly after that he fell into a coma, never regaining consciousness until his demise the next day.

First Settled at Oswego

Mr. Harris was born in London in 1846. He came to this country as a young man with his parents and settled in Oswego, New York. Later he moved to New York, where he became a cigar-maker.

At the age of 18 Daniel joined



DANIEL HARRIS

the Navy. After an apprenticeship on naval vessels near Port Royal, S. C., where he served on the frigate Constitution, he was assigned to the man-of-war Saratoga, part of the blockade fleet. In 1865 he was one of a detachment of 5,000 sailors sent to Charleston as a land force to act as buffer for General Sherman, who had started his march through Georgia. After serving in the Army for six months, he was reassigned to the Saratoga.

After the war he remained in the Navy. While in Asiatic waters he was among fifty sailors who volunteered to avenge a pirate at-

JEWISH DOCTOR RESIGNS AS HOSPITAL TURNS AWAY U. S.-BORN JAPANESE

World Wide News Service

CHICAGO—Dr. Selig A. Shevin, staff member of the Jackson Park Hospital for seventeen years, has resigned to protest the hospital's refusal to admit an American-born Japanese patient.

Dr. Shevin's resignation followed a meeting at which staff members unanimously upheld Superintendent L. W. Hilton's action in refusing to accept nineteen-year-old Toyoko Murayama, an emergency case.

The girl was sent to the hos-

pital by Dr. Shevin and returned there from 9:30 a. m. to 1:40 p. m. when she was ordered out, Dr. Shevin said. Superintendent Hilton said the institution was a private hospital and "some of the patients might object to a Japanese girl in the hospital."

Dr. Shevin said Miss Murayama was an American citizen, born in this country, and had two relatives in the Army and a brother about to be inducted.

Nazi Academy Now Jewish Service Club

Jewish Telegraphic Agency
LONDON—A club for Jewish servicemen has been opened in Brussels in a building which formerly housed a Nazi academy.

A new and completely revised 160-page 1945 edition of the facts about B'nai B'rith titled "THIS IS B'NAI B'RITH" has been published by the preme Lodge of B'nai B'rith.

Yemen To Admit Jewish Doctors May Treat

World Wide News Service
JERUSALEM—For the first time in centuries Jews will be permitted to enter the Arab kingdom of Yemen, Jewish Agency announced.

The Agency has been formed by its representative in Yemen that King Imam Yahya has agreed to the admission of four Jewish physicians, two of whom will be women, on condition that they do not representatives of any organization and agree to accept conditions from the Yemen government.

The doctors will treat Jewish and Moslem patients, which is, in itself, a revolutionary step, since heretofore Jews were not allowed to treat Moslems.

tack off the Island of Formosa on the Mary Baker, a Yankee clipper ship.

Met President Lincoln

After being introduced to President Lincoln with thirty other sailors, Daniel disclosed that Honest Abe told them that he regretted that he had to depend on youths not yet twenty-one to fight for the Union.

Mr. Harris was a great showman. During Memorial Day observances, which he attended until last year, he was a great favorite with young and old. In the 1944 Brooklyn Memorial Day parade he was the grand marshal, having replaced Henry W. Speight, the sole surviving Civil War veteran in this area.

Mr. Harris was an inveterate reader, particularly of the classics. He has told reporters that reading and long walks were responsible for his retention of good health. He was honorary national commander of the Jewish War Veterans of the United States and a member of a number of Jewish and non-Jewish organizations in Brooklyn.

Surviving are a daughter-in-law, Mrs. Margaret Harris, a son, David, seven grandchildren and nine great-grandchildren.

The funeral was held at his home this Monday. Later the Jewish War Veterans held a special service at the Union Temple. He was buried in Washington Cemetery, Brooklyn.

On February 27th We Will Celebrate Purim

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PROMPT ATTENTION GIVEN MAIL AND PHONE ORDERS

Protests Mount Against Plan To Limit Jewish Dental Students; Resignations Seen

Justice Steinbrink, ADL Representative, Makes Accusation

World Wide News Service
NEW YORK—The disclosure here this week that Dr. Harlan H. Horner, secretary of the Council on Dental Education of the American Dental Association, had submitted a confidential report urging the reduction in the number of Jewish students to be admitted to dental schools has created such a wave of protests among Jews and non-Jews that many of the leaders in that organization may be compelled to tender their resignations.

The matter first came to public attention this week, when Supreme Court Justice Meier Steinbrink, chairman of the board of Directors of the Eastern Region of the Anti-Defamation League of B'nai B'rith, made the charge that Dr. Horner had submitted a report, in confidence, to Chancellor Harry W. Chase, of New York University, urging a reduction in the number of Jewish students to be admitted to the College of Dentistry of that institution. He substantiated his charge by making public an affidavit by Dr. Harry M. Seldin, president of the Alumni Association of the New York University College of Dentistry.

Simultaneously it was disclosed that Dr. Allan T. Newman, for 15 years Dean of the New York University Dental College, had resigned immediately after the submission of the Horner report. The League charged further that it was in possession of proof that the Horner report was not rejected by New York University. It also ascertained that a similar report had been submitted by the Council to Columbia University.

Would Become National Policy

Judge Steinbrink charged that the recommendations submitted by Dr. Horner were part of a contemplated national policy of discrimination against Jews in the dental profession. He said Dr. Horner submitted a recent report to the Council which read:

"The Council believes that determined effort should be made on a national scale to counteract the trend toward marked racial and geographical imbalance in the entire group of dental students and to elevate the broad common level of the intellectual capacity and fitness of the applicants for admission to dental study."

Chancellor Chase, in a statement issued by Harold O. Voorhis, secretary of New York University, denied that there was any discrimination against Jewish students in the university's dental college. "We have no system of admissions and we no not contemplate any for Jews or Christians in dentistry, medicine or any other schools on New York University," he declared. He also pointed out that the charter of New York University prohibits the institution from refusing admission to students on the ground of race, creed or colors and that this is one of the conditions on which the state contributes its annual subsidy to this and other education institutions.

Horner Confirms Report

When reached for comment, Dr. Horner said that it was true that the reports were prepared under the sponsorship of the Council on Dental Education of the American Dental Association, and that they were sent to Columbia and New York University with the full knowledge and consent of the council. He asked whether he confirmed

CELLAR, RANKIN ALMOST IN FIST FIGHT, AS LATTER DEFENDS A. D. A. ACTION

World Wide News Service
WASHINGTON—A fist fight between Representatives Emanuel Celler of New York and John E. Rankin of Mississippi was narrowly averted in the House this week when the two Congressmen clashed over the news that the American Dental Association had urged that religious tests be required for entrance into dental colleges.

As Congressman Celler lashed out against the action of the dental organization, Rankin rose to his feet and, shaking his fist at the New York Congressman, shouted that he was "tired" of the frequent raising of the Jewish issue on the floor of the House.

Facing Mr. Celler was uncontrolled anger, Mr. Rankin shouted:

the references in these reports to the "imbalance" of racial groups in the dental schools of New York University and Columbia and the recommendations for their reduction, he said, "Yes, I made those statements. That's all I care to say at this time."

ADA Chairman Defends Report

Dr. Harold B. Pinney, of Chicago, chairman of the American Dental Association, in a statement in connection with the report, said: "Any inference that the report condones or encourages regional, racial or religious intolerance is based on inaccurate interpretation of the facts involved. The report should be restudied for what it really is and really says."

"It is extremely deplorable that certain individuals have attempted to insert into the report and into Dr. Horner's statement a significance that is denied by the report itself, denied by the representative cross-section of members and the past record of the American Dental Association. The American Dental Association does not now, nor has it any time in the past, countenanced bigotry or intolerance."

May Dismiss Horner

The board of trustees of the American Dental Association will meet in Chicago to consider the confidential reports of Dr. Harlan H. Horner, secretary of the Council on Dental Education of the A. D. A., recommending the limitation of the number of Jewish students admitted to New York dental colleges, it was announced here.

A bureau executive said that, in the opinion of the trustees, neither Dr. Horner nor the council had the power or authority to submit these reports without the knowledge or consent of the A. D. A. It was indicated, too, that unless Dr. Horner had some unequivocal explanation for his action, he would be relieved of his post.

Students in Protest

It was learned also that the Student Council of the New York University Dental College, headed by Michael Uris, began the distribution of a petition among the students and faculty of the dental school characterizing the Horner report as an "affront to the overwhelming majority of the A. D. A. membership."

The suggestion of the Council on Dental Education of the American Dental Association that a "racial quota" policy directed against Jews be adopted by the dental schools in the United States is a "gratuitous insult to the more than 500,000 Jews in the armed services of the United States," it

"I am getting tired of the gentleman from New York raising the Jewish question in the House and then jumping on every man who says anything about it. Why attack the American Dental Association? That organization has done what it had the right to do, I wonder if the gentleman knew that 90 per cent of the doctors who get on the Civil Service roll are Jews, and 60 per cent of the ones we are compelled to accept in our veterans' hospitals are Jews."

"Remember that the white Gentiles of this country also have some rights."

Mr. Celler contended that he had not raised the Jewish question and that the Southerner's statements were "false, unfair and outrageous."

was declared by Archie H. Greenberg, National Commander of the Jewish War Veterans of the United States.

Speaking in the name of the 250,000 Jewish veterans of World War I and the more than 500,000 Jewish men and women now in the armed services, Commander Greenberg pointed out that it would result in "many returning Jewish veterans being denied the right to return to, or begin, the study of dentistry as provided in

ADA Head, Council, Trustees Repudiate Jewish Quota, Report

Special
CHICAGO—The controversy created by a report advocating a policy of quotas for Jewish students in dental schools brought repudiations from three sources—the trustees of the board of the ADA, the association's council on dental education and the Association, and its president, Dr. Walter H. Sherer, Houston, Tex.

The council met at its Chicago headquarters and issued the following statement:

"The Council on Dental Education holds that every American boy or girl, native or foreign born, who has the character, ability, aptitude and professional interest, has the right to seek a dental education without any qualifications whatever based on race or creed."

"The council has not suggested

the educational provisions of the G. I. Bill of Rights."

Dental Bodies Hit Discrimination

The report has been condemned in resolutions adopted by the Dental Society of the State of New York, largest branch of the American Dental Association; dental societies of the first and second districts, including New York City and Long Island, and the Hudson (N. J.) Dental Society, components of the A. D. A. These protests, with demands that the association repudiate the report and remove Dr. Horner, have been or will be conveyed to the association's board of trustees that will meet in Chicago.

Nazis Admit Killings To Scare Own Germans

World Wide News Service
STOCKHOLM—The German Ministry of Propaganda has openly admitted the mass-killing of Jews in gas chambers in Poland and the massacre of Jewish women and children by Gestapo troops, according to reports carried in the Swedish press.

It is believed here that the purpose of that line of Nazi propaganda is to impress the German people with the fact that it can hope for no mercy from the Allies.

in the past and will not countenance in the future the establishment of any quotas for dental students based on race or creed.

"It is . . . the official policy of the council not to restrict the entrance of qualified students in any part of the country, but rather to encourage the neglected and undermanned areas to assume their responsibility to dental health. Such improvement will not be served, in the opinion of the council, by the selection of students on the basis of race or creed."

Horner attended the council meeting at which the statement was prepared but made no comment. Reporters were barred from the council meeting.

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What Star shall guide our country?

TODAY there is an increasing need for all of us to think clearly and realistically. Innumerable post-war plans are in the making by business and government. And we hear much of a brave new world served by scientific marvels of every kind.

But with all the worthwhile gains which will be made, the post-war days will also bring formidable problems . . . problems which will affect the lives of every one of us.

Jobs must be found . . . good jobs . . . for 12,000,000 servicemen.

Means must be provided to keep in operation some at least of the vast new war plants in which so much private and public money is at present invested.

Continuing high taxes . . . a staggering public debt . . . the upward pressure on prices . . . all must be faced.

These problems will not solve themselves. A few new laws, formulas or theories will not solve them.

For these are personal problems . . . and as such they are the personal responsibility of every one of us. Out of the courage and good sense and fundamental decency of 130 million Americans, the all-important answers must be forged.

How can we, as individual Americans, help solve these problems?

We can exercise our franchise intelligently and vote for the ablest conscientious public servants and representatives. We can obey the law in letter and spirit, thus helping to set an example of stability for the world.

We can pay our debts and spend our money carefully and wisely to keep prices down. For the financial health of the nation depends upon the financial health of its citizens.

We can deliver honest value in our business or at our job, and thereby contribute to lasting prosperity.

We can support our religious institutions, which are fundamental in the moral life of the community.

We can be tolerant of other races, other ideas and beliefs, while we hold fast to our American ideals.

And last but not least, we can take interest and pride in our family life.

It is in the home that character is bred and nourished. Our home should be the fountainhead of honor and decency.

With the youth of America lie our hopes. If a better America is to be built, they must build it. To this great task they must bring strength and courage and determination and all the inspiration we can give them.

The history of our country is a history of united struggle . . . of dangers and difficulties faced together and overcome. In her hour of need, America has always found the answers to her problems in the minds and hearts of her people.

It is there she must look for the answers today. It is there she will find the star which will keep her true to her course.

Henry Ford
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Jews in Uniform

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Special
NEW YORK—Sgt. Martin N. Schreck, 20, of the Bronx, has received the Distinguished Service Cross for extraordinary heroism in the Italian theater. He destroyed an enemy machinegun nest with a single hand grenade.

Schreck was a member of a combat patrol whose mission was to seize and hold a hill position. As the men climbed up the enemy-held hill, Sgt. Schreck noticed enemy positions at the crest. Schreck halted the patrol. He crawled forward alone, over the rocky terrain, advancing toward the German position.

He was within twenty yards of that position when he realized he was facing a machinegun emplacement. Although keenly aware of the jeopardy he was in, he boldly rushed forward and, in German, commanded the two enemy soldiers to surrender.

They were coming toward him as he spoke, when hidden machine guns open fire on him. The two German soldiers leaped back into their dugout. In the next instant they were throwing grenades at Schreck.

He crawled back to his patrol and returned to battle equipped with a handful of grenades from his company's stocks. He went forward, pausing within ten yards of the enemy machinegun. With a single grenade, he destroyed both gun and crew.

Schreck, when he rejoined his patrol, was severely wounded, but he stayed on and engaged in a fierce fight which lasted five hours—until the objective was taken and the enemy completely destroyed.

Sgt. Schreck was listed in a previous issue of the Honor Roll as wounded in action.

This weekly feature is a continuing record of the names and exploits of American Jewish members of the armed forces who fall in battle or who in other ways make sacrifices and contributions in the common cause.

This column is based on information obtained and assembled by the National Jewish Welfare Board's Bureau of War Records, Copyright, National Jewish Welfare Board...

Killed in Action

LT. STANLEY ALENIER, 23, Army Air Force, of Amsterdam, N. Y. At Tarawa. He was navigator of a heavy bomber.

SGT. PHILIP BREITROSE, 19, Infantry, of Philadelphia, Pa. In Germany, after recuperating from wounds in the French campaign. Purple Heart.

SGT. HYMAN CHASKES, 21, Infantry, of New York City. At Cherbourg.

STAFF SGT. SAMUEL FINGER, 26, Army Air Force, of New York City. Over England. He was an aerial engineer.

CPL. LEON A. GREENSPAHN, Army Air Force, of Chicago, Ill. In China, where he was serving as a radio operator.

PVT. MARTIN GROSSMAN, 22, Infantry, of Newark, N. J. In France. Purple Heart.

CPL. GABRIEL GROSSWIRT, 33, Artillery, of Brooklyn, In France.

STAFF SGT. FRANK GLASSMAN, 29, Army Air Force, of Chicago, Ill. In the Southwest Pacific. He held the Air Medal, and Oakleaf Cluster and the Purple Heart. In the bombing of Wake Island, Sgt. Glassman was wounded, but ignored his own injuries to take care of wounded crewmates over a stretch of five hours.

SGT. ALFRED HOFFMAN, 22, Tank Destroyer Battalion, of East Schodack, N. Y. In France. Purple Heart.

LT. ALBERT LITWAK, 28, Infantry, of Akron, O. In Luxembourg, at the start of the Nazi counteroffensive. Lt. Litwak was a star football player at Western Reserve University from 1936 to 1938.

PFC. MARVIN L. MARKS, U. S. Marine Corps, of Houston, Tex. On Guam.

PFC. MARTIN MUELLER, 24, Infantry, of Los Angeles, Cal. On Saipan.

PFC. MORRIS SCHNEIDER, 32, Infantry, of the Bronx, On Guam.

PVT. HENRY WIKINS, 21, Parachute Infantry, of the Bronx, In France. Purple Heart. Henry came to this country from Danzig.

PVT. ALBERT N. ZIMMERMAN, 18, Army Medical Corps, of Brooklyn, In Normandy. Purple Heart.

Lt. Wants Action, Joins Marines as Pvt.

Special
CLEVELAND, O.—From Lt. to Pvt. is the odd record of Earl Sobel Rosenblum, now in the Marine Corps.

Fed up with two years of duty in Washington and eager for action, Lt. Rosenblum, USNR, gave up the gold braid of an officer to enter the Marines. He entered the services as an Ensign and won two promotions.

"I wanted to get over-seas and get in the fighting and I think I have taken the surest way to get there," Pvt. Rosenblum said.

Wounded in Action

In all these cases, next-of-kin have previously been notified and have been kept informed directly by the War Department of any change in status.

LT. ABE ANTON, Infantry, of Ft. Worth, Tex. In Germany, wounded twice. Holds Purple Heart and an Oakleaf Cluster.

TECH. 5th Gr. WALTER BEER, 21, Parachute Infantry, of Elizabeth, N. J. In France.

PVT. ALBERT M. BASKIN, 28, Infantry, of Baltimore, Md. On Leyte.

CPL. PAUL M. BARON, 20, U. S. Marine Corps, of Chicago, Ill. In the South Pacific. Purple Heart.

LT. MEYER BEGAB, 26, Army Air Force, of Chicago, Ill. In France. Holder of the Air Medal, an Oakleaf Cluster and the Purple Heart, he was returned to the U. S. on the exchange liner Gripsholm.

PVT. IRVING I. BLEISMAN, 17, U. S. Marine Corps, of Philadelphia, Pa. On Saipan.

PVT. IRVING BRATTER, 19, Infantry, of Portsmouth, N. H. In Germany.

TECH. 3rd Gr. MILLARD T. COHEN, 34, Army Medical Corps, of Baltimore, Md. On the Normandy front.

CPL. MILTON COHEN, 21, Mechanized Cavalry, of Chicago, Ill. In Germany.

PFC. EDWARD H. CANTOR, 34, Infantry, of Philadelphia, Pa. On New Guinea. Purple Heart.

LT. AARON CORENMAN, 29, Army Air Force, of Burlingame, Cal. Over France. Pilot of a heavy bomber, he holds the Air Medal, three Oakleaf Clusters, and the Purple Heart, and is a veteran of 35 bombing missions.

CPL. HYMAN B. DAYTON, 19, Chemical Warfare Battalion, of New York City. In France, by shrapnel, three weeks after participating in the D day landings. Purple Heart.

PVT. SEYMOUR GLASEL, 19, Infantry, of Brooklyn, In France. Purple Heart. He was a war plant worker before joining the service.

CPL. NORMAN J. GOTTLEB, 23, U. S. Marine Corps, of Chicago, Ill. On Guam, by shrapnel.

PVT. BERNARD HENMAN, 38, Infantry, of Brooklyn, In France.

PFC. MAYOR ISGUR, 19, U. S. Marine Corps, of Houston, Tex. On Palau Island. Purple Heart.

CPL. SAMUEL JOSEPH, 27, Transportation - Supplies, of Brooklyn, In France. Purple Heart.

PFC. JOSEF E. KAHN, 21, Infantry, of New York City. In France.

LT. MARTIN S. LEFFLER, Infantry, of Savannah, Ga. At Cherbourg. Purple Heart.

CPL. ROBERT NISSENBAUM, 25, Infantry, of Bangor, Me. On New Guinea.

PFC. ELI A. ROSENTHAL, 26, Infantry, of Dorchester, Mass. In France by machinegun. Previously he had captured three Nazis.

PVT. FRED RICHMAN, 27, Army Medical Corps, of Chicago, Ill. On Los Negros Island. He is a Hitler beater.

PVT. OSCAR SCHNEIDER, 29, Infantry, of Brooklyn, In France.

PFC. NORMAN SHUBINSKY, Infantry, of Brooklyn, In Normandy. Purple Heart.

STAFF SGT. KENNETH SOLOMON, 25, Infantry, of Long Island, N. Y. On Saipan.

PFC. JACK I. SILVERMAN, 21, Infantry, of Portland, Me. In Normandy.

PVT. MORTON ZARETZKY, 26, Engineer Corps, of Brooklyn, In France.

STAFF SGT. IRVING ZIFFER, 26, Rangers, of New York City. On Saipan.

doubt about publishing, publish. And if we can implement this policy, American Jewish life will be much healthier and wholesome.

The Columbus, O., Ohio Jewish Chronicle recently caught Phineas Biron in a bad spot in connection with some national organization fighting the spread of cancer, when it determined that Biron's charge in his column, "Strictly Confidential", that the organization would not permit a Jew on its national board was wrong to the extent that there were two Jewish members on that board.

Which brings me to the following which I "killed" from one of Biron's recent columns. Biron wrote this:

"Charles Van Devander and William O. Player, Jr., whose 'Washington Memo' is read in

Books

By RABBI THEODORE N. LEWIS

A GREAT TIME TO BE ALIVE by Harry Emerson Fosdick; Harper and Bros.; 235 pages.

FEW ministers are better known and more universally admired, and justly so, than is Dr. Harry Emerson Fosdick. He preaches regularly to large congregations and in magnificent surroundings. His place in the religious life of the country and in the Christian Church is unique.

"A Great Time To Be Alive" is a volume of twenty-five of his recent sermons, delivered since the attack on Pearl Harbor. They are scholarly, on a high intellectual level, and retain even in their written form a freshness and a spontaneity which normally go only with the spoken word. They plead for a Christianity of works, and not of faith. There is practically no mention of dogma, or creed, or denominationism. These divisive influences, if not condemned outright, are placed where they rightfully belong.

A truly happy characteristic of every sermon is the Biblical background. Dr. Fosdick finds his chief inspiration in the Bible, and the message is based either on a Biblical text, a Bible hero, or upon a Bible episode. The frame of reference is always the Bible.

This is noteworthy, and in sharp contrast with the situation in Jewish religious life. Excepting in the very orthodox pulpits, Biblical preaching is practically nonexistent. Pained by the wave of secularism which has gripped our people and seeking vainly to meet it, American rabbis are preaching secular sermons, sermons utterly detached from the Bible and devoid of religious thought, Jewish or otherwise. If there is any one type of sermon which an average American Jewish congregation definitely does not like it is one based on the Bible.

Of the many problems facing American Jews, the secularization of our life is the most serious and alarming, and deserves priority over all other issues. Unless this deep malady of indifference to Judaism and of ignorance of the Bible is remedied, the Jew is hopelessly doomed to frustration and to bitterness, even though Hitler

many cities, report that inside the lobby of the Claypool Hotel, the hostelry that houses the committee headquarters of the Indiana Republican Party, a liquor store flaunts the following red, white and blue sign: "This establishment is 100 per cent American—Buy American—Talk American—Act American" . . .

The implication was of course that the liquor store was owned by an anti-Semite and that the Indiana Republican Party was somehow involved in the anti-Semitism.

Here, however, are the facts. The store is owned by Abe Bartick, who is Jewish. The sign was a large Hiram Walker advertisement which is probably put up in whiskey stores throughout the nation, and its complete legend is this. It portrays a man with a hand drill in overalls and he says, "Think American, Talk American, Act American. This country is free, let's keep it that way." Then comes the

and his fellow travellers here abroad perish, as they inevitably will.

Though delightful and stimulating, one closes the volume with a feeling of inadequacy. Somehow these marvelous sermons do not touch the core of contemporary life, do not come to grips with the deep and crucial and decisive issues of the hour. They are altogether too respectable, too general and personal. The message is directed almost entirely to the individual shipper, and to his personal culties and disappointments. Though the great issues of the day—economic, political, moral—are not ignored, they are neither emphasized.

The pulpit must be something more than a rostrum for psychiatry, teaching self-adjustment and handing out recipes for personal happiness. Religion must and does provide comfort and strength—does enable the believer to meet the crisis of the individual to the great social needs of the hour is a failure, and a major reason for its ineffectiveness, for the weakness of organized religion when trusted with the rival and pagan faiths of totalitarianism. Religion commands little influence and authority in the world because it safely ignores the terrifying and perplexing questions of economics and politics—upon which just solution the fate and happiness of the individual ultimately depend.

An excellent example of "respectable" preaching is a sermon entitled "Taking Things Seriously." While justly bearing those who merely praise the Sermon on the Mount, as it needs public approbation, the author pleads that people should take Jesus seriously. But, in doing so means choosing the cross, and rejecting the hypocrisies and falsehoods which substitute the very fabric of our society is conveniently ignored in every country and generation at least a dozen or more Christians would actually follow the example of Jesus and choose martyrdom, instead of deifying the Gallilean. Christianity would indeed become a revolutionary way of life, a way for which men and women sacrifice their very all, a cause as precious as that for which the dreds died in the several European Undergrounds. Because temporary preaching is respectable and polite even as are members of the churches, the message of the message of religion so shamefully ineffective.

This criticism, a criticism only of the volume but of modern preaching does not lessen the beauty and value of this book. Dr. Fosdick's Christianity expresses the message and spirit of Jesus, which alas, is more than can be said for much which passes for "Christian" teaching and doctrine.

wording, "This establishment is 100 per cent American. We recommend Hiram Walker whiskey." Quite harmless, as you can see. Then as to the Indiana Republican party headquarters in the Claypool Hotel, the Indiana State Democratic Central Committee has had offices there for years.

Although here and there thought has been expressed, seems that more stress could be laid on the course suggested by the following two quotations

A Column of

Views and Comments

By G. M. COHEN

Whenever I have something to print which for any number of given reasons I am advised not to publish, I always publish (unless told to me in confidence) and find later that what was supposed to have been my "judgment" was correct.

This reason and that reason are advanced why such and such might better be withheld from publication and then when the paper is out and the matter common knowledge, it is found that it was perfectly proper news that everyone should have known.

Take for instance, the Kingston case. You remember, Rabbi Harold Englander resigned from his pulpit, etc. The Post published almost in full a report which was sent out to all the rabbis in the United States. I saw no reason why that report which came to me from several sources, should not have been published. It seemed to me that the American Jewish public had a right to know, and the civic defense agencies involved had an obligation to let them know. Even more, it was to everyone's advantage that this case be made common knowledge for any member of very good reasons.

Now that report has been sent out to all Anglo-Jewish newspapers.

I formed this policy very early in my publishing days. That was when no one in the world, probably not even the International president of B'nai B'rith, knew what the Anti-Defamation League was doing. Their activities were so secret, that despite the continual criticism from almost every lodge that they were not being given knowledge of what means were being taken to safeguard the position of American Jewry, the ADL for years kept a shipin-like silence. It was this silence which made possible the entry of the American Jewish Congress and the American Jewish Committee as competitors of the ADL in civic defense works.

Of course, the attitude was ridiculous, and The Post hammered away at it in editorial after editorial. Today, the ADL activities, excepting those on which publication might injure the progress of the work, are published in several places, which is as it should be.

That policy of ours is why you read here about the real going-on inside the National Community Relations Advisory Council. Then there was the Wise telegram we carried several weeks ago. Or again the meeting in Atlantic City of the Zionist Emergency Council Eastern Region local chairmen.

The rule is when there is any



Escapes From Nazi-Held Norway

A journey begun in Trondheim, Norway, four years ago by little Tove Abrahamsen (inset) ended in Toronto, Canada, last week when she arrived there with her uncle, Lieut. Jules Abrahamsen, R.N.A.F. Lieut. Abrahamsen is shown with his wife and year-old daughter Sheila, whom he saw for the first time. Tove, who spent some time in Scotland, speaks with a clear Scottish accent and knows no Norwegian. She arrived here dressed in a white fur coat and hood made of Norwegian reindeer skin. Because of it, on ship everybody called her "Little Eskimo."

Why the Chaplain

May Find It Difficult To Return to His Pulpit

By EDWARD T. SANDROW

FOR a period of two and a half years epistles from Chaplains of all denominations have been finding their way to my desk. Some of these Chaplains have lived with me. Others have bared their thoughts and emotions when they were not even aware of it. These letters and conversations are the basis for this study. They reveal facts which should be of serious concern to those who are religious leaders as well as to all others to whom the future of the synagogue is of utmost importance. America has thousands of Chaplains in the Armed Forces. Many of these men have given up the comforts of a civilian pastorate or congregation and have enlisted in the service of the nation. Many come from influential communities, and their pulpit utterances set the tone for group action. From their ranks will come leading lights in the organized religious life of America. In their corps are men who have made their mark in the pulpit. Consequently, what they say or think is vital for an understanding of current and post-war religious problems. Let it be said at the outset that the opinions expressed here represent those of a majority. They are not a unanimous judgment. In addition, the reader should realize that it is difficult for a writer to be objective in a matter which touches his own thought processes, his hopes, his future. It may be that some general findings here set forth are merely my own reactions to a situation which is critical but not insoluble.

Findings Disturbing

The findings are disturbing. They are all the more so because they represent the normal reactions of able, sincere men. These men are not rebels. They are not negativistic. They are not chronic complainers. As indicated before, a goodly proportion of them are among the ablest of our peace-time clergy, well trained, and eminently capable; and they have ministered to thousands upon thousands of service men, both in

this country and in combat areas. The Committee of Army and Navy Religious Activities of the J.W.B., the Military Ordinariate (Catholic) and the Commission on Army and Navy Chaplains (Protestant) have done a splendid job in supplying the Army and Navy with Chaplains and with religious material. Nevertheless, these agencies are not directly responsible for the vast field of organized religious life in America. These organizations exist only on a quasi-temporary basis and are not the Church or the Synagogue as we understand those terms. Credit must be given these groups for activities which do them honor in the American scene. But in themselves they are not the religious voice of America. They do not represent the millions of civilian church and synagogue adherents who shape the policies of communal institutions dedicated to religious education and worship. In this article we deal with the non-military, the vaster and more permanent civilian houses of worship and their parent bodies, their programs, platforms, outlook and future as analyzed by my Chaplain correspondents and friends.

Discontent with Religion

These Chaplains are almost unanimous in feeling that for a long time organized religious groups have done an ineffective job. This is especially true of Protestants and Jews. They stress the fact that most communal activities, educational and philanthropic, are controlled by secularist forces. These forces have pushed religion into a secondary place in American life. Religion has been carefully kept out of political, communal and international affairs and, to most thinking people, it has therefore become watery and insignificant. They feel that the Church and the Synagogue have placed a quietus on the economic and social outpourings of the prophets. The failure of ministerial and rabbinical agencies to have a voice in the improvement of the lot of the common man in spite of well prepared pronouncements on so-

Taft Move Would Kill FEPC Bill; He's Called "Chameleon"

Jewish Telegraphic Agency

WASHINGTON, D. C.—Sen. Robert A. Taft of Ohio turned in a performance which has profoundly disturbed those who are watching the progress of FEPC legislation. The senator was visited by a delegation of people from his own state, of Ohio, including prominent citizens from Dayton, Columbus, Cleveland and Cincinnati. To their dismay, he told them he was against a permanent FEPC with enforcement powers. He told them he thought the colored people were making a mistake in campaigning for it.

The bill which Senator Taft said he favored was one which would provide for an FEPC with functions merely of "investigation" and "education." He told his astonished auditors that such was the bill he intended to introduce in the Senate and that this bill would receive Republican support.

What about the Republican platform and its pledge? he was asked.

That platform, he replied, did not have in mind a bill with enforcement powers.

How did it happen, Senator Taft was then asked, that he voted in the Senate in favor of the bill reported in the 78th Congress before the election which did provide that the Fair Employment Practices Commission should have enforcement power?

Why He Voted For It

That, said Ohio's Republican senator, was because he didn't expect that bill to pass.

The upshot of this revealing call on Senator Taft by the Ohio delegation was a forthright statement by Judge Hastie calling him, among other things less pleasant, a "political cham-

eleon," and pointing out that pledges made before election were evidently subject to reinterpretation after the election was past.

Senator Taft's bill, introduced on February 5, admittedly lessens the chance of Senate passage of an FEPC bill with teeth in it. If the Republicans support the Taft bill, they and the southern die-hards can knock out a bill which would give the FEPC enforcement power. By that token the cause of stamping out the reptile of color and religious discrimination in the employment of U. S. citizens would be given a body blow.

Wait Till Voters Hear About It

This would be such an unfortunate outcome to the years of effort to have a really effective FEPC established by the Congress, that there is some doubt whether the Republican party as such will accept the Taft maneuver. For Republican representatives in the House from Senator Taft's own state of Ohio, have sponsored the pending FEPC with teeth in it.

There is quite a sizeable colored publication in the State of Ohio. There are quite a few colored voters in other adjacent states of the north central portion of the United States. And there are many other minority groups who will be directly affected in their welfare and their livelihood by the fate of the FEPC bill. Perhaps Senator Taft will hear more about his toothless FEPC bill. He may even hear more about it from some of his Republican colleagues who know that such issues, and broken promises, have a way of looming up like horrid specters in future elections.

cial justice is of heartfelt concern to the Chaplains. Many soldiers and sailors to whom they minister are not unaware of this fact. The call of religion is not heard, nor does it effect a change in the moral structure of society. People worship in churches and synagogues. For the most part the prayers and preachments do not remain with them when they return to their homes and businesses.

The worshiper knows or cares little about the moral and social implications of the prayers he recites. Many a hospital, educational agency, communal center, is headed by men who, while members of religious institutions, are not only indifferent to the message of religion but are, in fact, antagonistic to the church and to the minister, who is the symbol of a living church. Yet support for these social agencies is derived in large measure from church and synagogue people.

Inadequacy of Own Education

Secondly, they are tragically aware of the inefficiency of our entire religious educational program in America. They declare that, when the time comes for them to return to civilian pursuits, they will concern themselves primarily with child, youth and adult education. They regret that preoccupation with insignificant community meetings and engagements—this "ladies auxiliary" and this "orphan home" and this "invocation"—have kept them from their fundamental task to teach and keep teaching.

They bemoan the fact that their respective theological seminaries never taught them how to teach or to supervise a school. Adequate courses in pedagogy or in the technique of school administration were considered "too modern for the curriculum of the seminary." Consequently there is the feeling of guilt on the part of the Chaplains because of the inadequate religious background of the men they serve.

Revolt Against Trivialities

The Chaplains for the most part

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SANITATION PRODUCTS

reflect on their congregational activities and become filled with a sense of frustration and futility. Many a Chaplain dreads the thought of returning to a "private club" of socially compatible people rather than an institution of the spirit dedicated to God and mankind. They are concerned lest they once again become involved in a round of insignificant duties.

They do not want to be made buffers between petty people contending for congregational honors or offices; traveling salesmen for God, pleading with mothers to bring their children to services; purveyors of soporific lectures to non-congregational bodies who use the church or synagogue center as a meeting place; money raisers for this cause and that, including the funds for a thousand and one communal and extra-communal agencies, etc.

Now, none of these activities can in themselves be considered unnecessary or wrong. But the time consumed in their operation militates against study and preaching and those personal duties associated with the ministerial life. One Jewish Chaplain in contemplating these aspects of his career wrote, "What a grind the whole community set-up appears to be. What a waste of one's

life. Such pettiness, such littleness, such nothingness."

Personal Inadequacy

It is not unusual to find Chaplains expressing deep resentment and criticism of their respective theological seminaries. Many men have been ordained without the basic training so necessary in the pulpit. They have no clearly defined concept or idea of God, no knowledge of people, and no ability to do the type of research required for teaching and preaching. They blame the timidity of their fellow alumni, the aloofness and cynicism of many of their professors.

Many Chaplains refer, time and time again, to a sense of "personal inadequacy." Many are convinced that it is only in their working with and ministering to soldiers and sailors that they discovered the true meaning of the ministry. For the first time they are aware of the human being's need for prayer and the efficacy of the scriptural lesson. For once they understand the therapeutic value of prayer to the individual. The man on the battlefield yearns for such spiritual expression.

The Chaplain has never come in contact with such deep desires in civilian life. One Chaplain has

(Continued on next page)

WHEN THE WEATHER GETS COLD

Serve

HEINZ
CONDENSED
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CREAM OF
TOMATO SOUP!

There are four Heinz Kosher Condensed Soups which carry on the label the seal of approval of the UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.

- Cream of Tomato Soup
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Tasty and tempting is this "meichel," Heinz Cream of Tomato Soup. Put the accent on the "cream," please. For here is a blend of Heinz own Aristocrat tomatoes and rich country cream. A fine way to start a "milchig" meal when there's zip in the air!



HEINZ
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I Think as I Please

By MRS. CARL ALPERT

Missionaries

RECENTLY the six-year-old son of acquaintances of mine in a large northern city failed to return from public school at his wonted hour. It was a worried mother who swept the child into her arms when he returned close to six o'clock in the evening. He had been to another school, he told her, and had learned Bible stories. Missionaries?

Told by school-mates of the pleasant school, where cake and soft drinks were occasionally served, the youngster had gone willingly, and had discovered that the "missionaries" offered an attractive and interesting curriculum, appealing to his immature but intelligent mind. As days elapsed he brought home text-books, and reported that he had enrolled himself as a regular student, with or without parental consent.

These missionaries, who had done their work so well, were teachers of the local American branch of the Lubavitcher Yeshiva who, in the very shadow of a large modern Hebrew school, had succeeded in building another thriving institution which specialized in molding Jews out of children whose parents were not sufficiently interested in Jewish life to assume the initiative in sending them to a religious school.

Since arrival of the Lubavitcher faculty in this country less than five years ago, I understand, some thirteen Yeshivahs have been established, as well as a dozen afternoon schools in New York. And while Hebrew Schools everywhere have been appealing to parents to send their children to school, offering a minimal program, these Yeshivahs have made their appeals directly to the children, with a maximum Jewish program—and with success. My young six-year-old friend, who had come from as un-Jewish a home as can be imagined, now has compelled his mother to light Sabbath candles, goes to synagogue every Friday evening and Saturday morning and—don't smile—now wears the traditional Arbah Kanfot under his little shirt.

One need not necessarily approve of the entire curriculum content of these schools, which are actually eastern European in outlook and approach, to admire the missionary zeal of the instructors, rooted in their deep faith, and to envy them some of the success which has been theirs, with an unadulterated, non sugar-coated program of living Judaism.

Surely these are missionaries whom we ought to encourage to waylay Jewish children in the streets, and to entice them, with candy and cake, into schools of Jewish learning. Goodness knows there are enough Jewish children not receiving a Jewish education to warrant such encouragement to those who are successful.

DIFFICULTIES RETURNING CHAPLAIN MAY FACE EXPLAINED BY RABBI

(Continued from preceding page)

written in this vein, "When the war is over, my job will be to teach people the meaning of prayer. An example will be shown by me. No longer will my aim be to be 'a regular fellow,' a 'good sport,' 'popular,' no matter what my parishioners want their minister to be. Enough of such shallowness and babbity!" The men in the service have nothing but contempt for the Chaplain who is a back-slapper, hale and hearty and superficial. The Chaplains are therefore determined to rid communal life of such superficiality even if it means less public approbation and less publicity.

Worry About Readjustment

Lastly, the Chaplains sense that their lot in civilian life will be no different from that of service men in general. Their economic status as white collar workers will be a trying one. Moreover, as veterans, they have other problems in common with the discharged soldier or sailor. They are aware of the fact that they will have to return to congregants, many of them good and honorable people, who have, however, not suffered through the experiences of war, with its fire and torture and hell, people who have not gone through the spiritual and moral metamorphosis through which the men in the service have passed.

They fear the inertia of religious institutions and feel that, as a body, they are not powerful enough to change the pre-war state of affairs in spite of their new-found vision. Many will come back on fire to do things in their churches and synagogues and with them, things that are real, vital, necessary.

Older ministers and laymen will meet their enthusiasm with coldness. Congregations that have supplemented the income of some Chaplains will assume that they have been enriching their "pastor"

or "rabbi," when actually the fiscal status of the Chaplains has remained frozen and static in a time of a highly increased cost of living, and when civilian laymen's incomes have doubled, trebled, expanded without limit. There is, too, the dread that they will be accused of suffering from "inflated egos" just because they want change, or that they are victims of "war neuroses" because they talk in broader, universal terms.

Unwilling to Return

It is interesting to note how many Chaplains are unwilling to return to conventional congregations or parishes and to conduct them in the conventional way. Yet the economic factor stares them in the face. They have families. They do not want to starve. Much of the zeal may evaporate because of the social demands of community life. Many Chaplains are willing to go through the hardships which the inevitable if they refuse to play into the hands of timidity, self-deception and selfish individualism. Many are worried lest organized religion in general be relegated to the innocuous role of a week-end spiritual party. They do not want to surrender to vulgarity, inconsistency, pettiness.

There are no assurances that some will not have to swallow their pride, deny the call of higher idealism and keep on wrestling with themselves as they did in pre-war days all for the sake of bread and butter. They do not want their pent up dynamism, generated by war experiences, to be dissipated, their ardor for a more equitable social order to cool, their protest that religion's voice be heard in racial and international affairs to be stifled.

No doubt most Chaplains will be welcomed back enthusiastically, although some congregations will utilize the temporary leave as

Servicemen's Questions

- ☆ Where Can I Go to Get It Done?
- ☆ How Do I Go About It?

Write the Jewish Post

Box 1633, Indianapolis

This column has been instituted with the hope that we may be of assistance to Veterans with problems of general interest to his or her fellow servicemen. We will welcome letters and queries addressed to this column.

Q. Is any veteran eligible to the benefits provided by the G.I. Bill?

A. No. Only those veterans who served 90 days or more after September 16, 1940, and who were discharged under conditions other than dishonorable are eligible.

Q. What if a man is wounded or disabled before he has served 90 days?

A. The 90-day restriction does not apply if he was discharged for disability incurred in line of duty.

Q. I was under 25 years old when I entered service. Am I eligible to return to college and finish my course in medicine?

A. So long as you had not passed your 25th birthday when you entered service you are automatically eligible to all of the educational and other benefits of the G.I. Bill.

Q. I have a friend who was over 25 when entering service and just starting to practice law; now he feels that he has to brush up on his law because he was away from it so long. Is he eligible for aid?

A. If a man was over 25 when entering service he has two opportunities: 1. He is automatically eligible for a one-year refresher or retraining course. 2. He can get the same educational benefits as other men by proving that his education was interrupted by entry into service.

Q. Where can a veteran apply for aid under the G.I. Bill?

A. He may ask the service officer of any Jewish War Veterans Post or he may consult the manager or contact representative at any of the branches of the Veterans' Administration.

an opportunity for a final separation. Some Chaplains will not desire to return to their congregations but will request new placements. Most will come back to their original communities. They hope that their desire to rouse their people will be better understood. No doubt, encouragement will come to them from certain quarters. From older, frustrated colleagues, understanding laymen, social thinkers, honest educators who know only too well that, if organized religion is not to die of anemia, it must undergo a spiritual revolution that will shake it from some of its lethargy, and identify it with all forward looking, constructive social movements.

The Church and the Synagogue cannot lag behind. The foundations of our world are being pounded by the surging billows of war and post-war change. Men's relation to God and to their fellow men are being colored by every minute happening. Organized religion must let its eyes take in the entire panorama of social, moral and international problems. The profession of the ministry cannot dissociate itself from all the ramifications of human relationships. The Chaplain who has been an active participant in the global war, must, therefore, be concerned that the world to which he must eventually return be that kind of world for which he and the men with him thought they were fighting.—Reprinted from The Reconstructionist.

A Weekly Digest of

The Yiddish Press

By RABBI BENJAMIN SCHULTZ

Don't Agree On Anti-Defamation League

Poor Anti-Defamation League! This was its finest hour, says one writer. It certainly put its foot in it, cries another.

The occasion, of course, is the dental-school-bias sensation. The ADL exposed the notorious Horner report, which stressed "racial imbalance" in New York dental schools. S. Margoshes, in the Day, says "all other so-called Jewish defense organizations have maintained a complete silence on the issue." But the ADL has "pursued during recent months a policy of aggressive publicity. If this constitutes a permanent departure from the traditional line of the ADL, I, for one am glad to welcome it."

But his colleague, S. Dingal, says this is a "delicate matter," and points out that the ADL never got in touch with President Butler of Columbia, or Chancellor Chase, of N.Y.U., to get their opinions; before rushing to the newspapers. He asserts also that Dr. Horner is an "individual"; that the Dental Association is "not a nest of anti-Semites"; and that the furore gave anti-Semitic Rankin a chance to fulminate in Congress.

An innocent bystander might well wonder: 1. Is this the B'nai B'rith's Anti-Defamation League? 2. Is this a Yiddish writer? How times change!

Why the Palestine Resolution Was Killed

Six Arab leaders sent President Roosevelt a telegram, and the Congressional resolution on Palestine was killed. This is the sequence which the Morning Journal's David Pinski would have us accept.

In effect, this telegram said,

Deny New Suez Canal Through Palestine Plan

World Wide News Service JERUSALEM—A denial that Great Britain was planning to build a canal from the Mediterranean to the Red Sea through Palestine was unofficially made here by British and Jewish authorities.

Experts, who were advised that the London Daily Sketch carried a report that the British Government was contemplating such a project in 1963, when the international control of the Suez Canal is slated to end and to revert to Egypt, said that the plan was ridiculous and that it would only mean the washing out of the immense mineral treasures of the Dead Sea and the inundation of the Jordan Valley and Lake Galilee. They said such a project would cost over \$1,500,000,000 a sum beyond the reach of the British Government.

Bernard Cone Re-elected By Large Textile Firm

Special CHARLOTTE, N. C.—Bernard M. Cone has been re-elected president of Proximity Manufacturing Company, in Greensboro, one of the largest textile manufacturing concerns in the country.

Lodge Name Now S.S. Wise

Special PHILADELPHIA, Pa.—Brith Sholom Lodge No. 1, one of the largest Sholom lodges in America, by unanimous approval of its membership and of the executive board of the Grand Lodge, has changed its name to the Stephen S. Wise Lodge No. 1 of Brith Sholom.

"The election is over. We Arabs understand the circumstances of your pro-Jewish pre-election statement. Now it's time to get down to earth."

"The Jews have no claim on Palestine. They're trying to drive us from the land. But 70 million Arabs will wreak vengeance on them, and cause no end of trouble."

"Let America recognize its true interests in the Arab world (and join forces with us.)"

Immediately, Pinski says, the President not only killed the Palestine resolution, but sent Senator Wagner a letter, mentioning the "70 million Arabs" who would slaughter all the Jews.

This putting of two-and-two together, is by Mr. Pinski, who is Silver supporter. The decision of the Big Three Conference concerning Palestine, will undoubtedly decide whether Mr. Pinski is right in his interpretations.

How Lessing Rosenwald Reacted to Welles' Speech

So Sumner Welles spoke for the Jewish Commonwealth, and in front of the American Jewish Committee, of all people. Were they embarrassed? No one knows. The Day's S. Dingal saw Lessing Rosenwald at that meeting—him who heads the American Council for Judaism. Mr. Rosenwald embarrassed. Well, at the precise moment Mr. Welles made his Zionist statement, Mr. Dingal glanced at Rosenwald and saw him "energetically cleaning his pipe."

What is Russia's attitude toward Zion? To many disquieting reports already heard, add these: 1. From Communist Lublin, Jewish "Bund" announces its altered opposition to Zionism (Journal).

2. Bulgaria, Soviet-dominated, closes all Hebrew schools; proclaims Jews are not a nationality. Sofia Jews announce they have no connection with a Jewish people except those under Moscow (All papers.)

3. Mrs. McCormick, of New York Times, asserts Jews cannot emigrate from Balkans and Poland.

4. The Arab Communist Press is more fiercely hostile than ever to a Jewish Palestine. (Day.)

5. And some Jews themselves hold a Communist meeting in Tel Aviv, at which protest is made against the Jewish Commonwealth, and against the idea of Jewish majority. (Forward.)

The Saga of A Torah Scroll

A Torah Scroll, naked and bound, lay in Canadian scrap heaps for five years. One day Kirshenbaum, of Montreal, entered an antique shop, and saw it. He was not sure what it was. The shocked agony of his mother when he described it caused him a sleepless night; when the shop opened in the morning, he bought it for \$25. During Czechoslovakia's destruction, a panicky Jew sent furniture, jewels, and that Torah, from his country to Canada. But he never lived to arrive himself. Everything was easily auctioned by the government, except the mysterious rolled parchment. Then, five years later, Mr. Kirshenbaum entered a shop.

Many high offers have since been made for this Scroll, but it resides in a Yeshiva in Montreal, its ultimate destination Jerusalem. There, according to the Day, it will be exhibited as a relic of lost Bohemian Jewry.

Strictly Confidential

By PHINEAS J. BIRON

Message

A rather tactless broadcast coming from the Vatican radio was picked up by one of our operators on January 25th. . . . Reviewing the ancient history of the Jewish people and their sufferings through the ages, the Vatican speaker said: "Real Jews are actually those who become Christians. . . . By entering the Catholic Church the Jews will find themselves among their fathers, and their own sister, the Virgin Mother, will welcome them. . . . Our message to the Jew is: 'Enter the Catholic Church and you will achieve the unity of all men.'" . . . What a message to send to the Jewish victims of Hitlerism! . . .

Listen Here

Elmo Roper, the public relations expert, believes that the revived Ku Klux Klan will concentrate its attacks against labor. . . . Roper may be right—but he forgets that the weapons the Klan will use are anti-Semitism and anti-Negroism. . . . We are reliably informed that there is a working agreement between the KKK and the Christian Front. . . . Orchids to New York State Senator Lazarus Joseph for proposing the establishment of two State-financed medical colleges as a means of overcoming the quota system against Jewish students. . . . The proposition will, however, be rejected. . . . The life of Henry Ford will be glorified on the movie screen. . . . The anti-Semitic chapters of Henry's biography will be deleted.

Jewish Affairs

Flash: Oliver Lyttelton, British Minister of State, concedes French authority over Syria and Lebanon as a quid pro quo for full British jurisdiction over Palestine. . . . The UPA will need many millions if, as is reported, it plans to bring a million Jewish refugees into Palestine immediately after the war.

Reader's Guide

Don't miss Dr. Joseph Gorica's article, "The Jewish Problem and the Slavs," published in the current issue of *The Slavonic Monthly*. . . . Dr. Gorica is a distinguished diplomat and economist. . . . One of the best articles on Romain Rolland's death appeared in the February issue of *Youth and Nation*, published by Hashomer Hatzair. . . . It is written by Yosef Wilfand. . . . Pierre van Paassen's "Days of Our Years" has just been published in Hebrew, by the Neuman Press of Tel Aviv. . . . Professor A. S. Yehuda, the famous scholar, is preparing a volume on Max Nordau, and promises to tell the whole truth about the period when the Zionist leadership snubbed his advice.

Echoes of the War

Every Yiddish and Anglo-Jewish publication, as well as the general press, should feature a box with the following messages: "Stay away from Miami Beach, Fla.—Lake Placid, N. Y.—Hot Springs, Ark.—Atlantic City, N. J.—and Asheville, N. C. . . . These are rest and reallocation centers for returnees from combat areas." . . . This message cannot be repeated too often to the thousands of civilians who insist on crowding the trains to these resorts and the hotels there.

About People

Rumors concerning Justice Samuel Rosenman are flying thick and fast. . . . On two successive days last week his name was mentioned in connection with the Solicitor-Generalship and with an anticipated vacancy on the U. S. Supreme Court bench. . . . Don't be surprised if Louis Nizer, the attorney and author of "What to Do With Germany," is appointed to the War Crimes Commission that will sit in London. . . . Maurice Schwartz is now fully recovered, and planning a Jewish theatrical season, in English, on Broadway for the fall. . . . Jerome Robbins, who is responsible for the ballet-like musical "On the Town," is thinking of reversing the usual procedure by sending an American ballet troupe to Russia.

Kansas City Passes Law NCCJ Opens Office Against Bias Spreading In North Carolina

KANSAS CITY, Mo.—This community became the newest in the list of large cities whose legislative bodies have passed ordinances against the anonymous printing and distribution of hate literature.

Under the new law it is a misdemeanor to publish, print or distribute anonymous anti-Semitic handbills or pamphlets or any form of printed material. Likewise, of course, it effects the use of anti-Catholic, or anti-Negro material, or any material which tends to hold any racial or religious group to hatred, ridicule, or contempt.

Persons found guilty of spreading hate literature are now liable to a fine of not more than \$100.00, or imprisonment of 90 days, or both.

The scheduled reopening in Rome this week of the Rabbinical College has failed to materialize because of a dearth of students, it was disclosed by the directors of the institution.

THE COLUMN WITHOUT A NAME

I have often received letters from Orthodox parents thanking me for fulfilling the religious requirements of their sons and daughters. But the truth must be told. While the problems created for the Jewish chaplain by observant soldiers are real, the assistance which Orthodox soldiers render the Jewish chaplains throughout the army and navy is far more worthy of mention. Without the Orthodox Jewish soldier, it would be virtually impossible to provide for the religious life of our uniformed co-religionists in the manner, and on the scale, presently prevailing. . . . You have every reason to be proud of your children. My military career has been in the Army Air Forces. Most of our installations are small when compared to Ground Force and Service Force installations. And even though the percentage of Jewish personnel in the AAF is high, their numbers do not usually warrant the assignment of a Jewish chaplain to every base or field. What happens then to the scores of men who have no contact with a Jewish chaplain? The Protestant and Catholic chaplains have the responsibility of ministering to them. But how? Usually they seek out a Jewish enlisted man or officer with a fine Jewish education and this enlisted man or officer organizes and conducts services. And what is the background of such enlisted man or officer? He is usually a former "Yeshiva-Bochor," or the graduate of a daily Hebrew School, or the son of parents who reared him to respect, love, and observe all the traditional rituals. Without him, an astonishing number of Jewish servicemen would not have Sabbath services or even High Holy Days services. Without him, few of the military congregations would have appeared in the deserts of the United States, the bomb-torn villages of France, or the fox holes of New Guinea. —Chaplain Emanuel Rackman.

"It is indeed a strange thing," wrote Rabbi Edward Israel, "that so few people think of the Synagogue in connection with the wedding ceremony. Yet if the intention of such a ceremony is to impress both the young couple and all who are present with a deep sense of the solemn responsibilities of the occasion, what more appropriate atmosphere could be found anywhere than that of the Synagogue? No improvised altar anywhere can ever approach in beauty the Temple altar garlanded with palms and white flowers. No solemn strains of music, designed to convey the spirit of the occasion, can ever equal the majestic tones of the organ. No reminiscence of man and wife concerning the occasion of their marriage can be enshrined in greater beauty than the memory of the moment when they stood at a real altar before the closed doors of the Ark of the Covenant to exchange their pledge of love."—The Chronicle of Temple Emanu-El, San Francisco.

The great experiment in Palestine is comparable in many respects to our own early struggle for freedom and independence. What we do now for the people of Palestine will be noted by other struggling peoples and will enhance the reputation for generosity and interest in the underdog which we have usually possessed and always coveted.—Rep. August W. Bennet (R-N.Y.).

I don't want to talk to the man who says he hates the



Between You and Me

By BORIS SMOLAR

BY the time this is published there may or may not be a divorce between the United Palestine Appeal and the Joint Distribution Committee. . . . If the two organizations break up their partnership in the United Jewish Appeal, it will be despite prolonged efforts to seek a compromise which have been going on quietly for about two months. . . . If, however, such a dissolution does not take place, it will be due solely to the efforts of the Council of Jewish Federations and Welfare Funds. . . . It can now be disclosed that in the midst of the negotiations between the UPA and the JDC, the UPA notified the JDC that Zionist leaders had decided to break up the United Jewish Appeal and conduct an independent campaign for Zionist funds throughout the country. . . . This sudden move prompted the Council of Jewish Federations and Welfare Funds to seek arbitration. . . . Formally, the issue between the UPA and the JDC revolves around the question of how large a share each of these organizations should get from the funds raised by the United Jewish Appeal. . . . Informally it is assumed that the UPA, in taking certain elements who have recently made it a practice to provoke splits in organized American-Jewish life. . . . Whatever the fate of the United Jewish Appeal may be on a national scale, it will continue to function in New York City, even if the UPA leaves it. . . . This is due to the fact that in New York City the United Jewish Appeal embraces not only the PA and the JDC, but also the Jewish Welfare Board, the ORT, and other Jewish organizations which are not interested in seeing the JPA dissolved.

Jews, because I know he'll be after me next.—Paul Robeson.

Dr. Louis I. Newman is the Rabbi of Temple Rodeph Shalom, another prominent religious institution in this city. It is a Reform Temple and its congregants are mostly Anti-Zionist, or at best, Non-Zionist, while their Rabbi is an ardent Revisionist and a follower of the late Jabotinsky. Very often, he preaches from his pulpit Zionist sermons on a par with Peter Bergson; he appears at Zionist gatherings and delivers speeches of an extreme nationalist character. At the same time, he is highly esteemed by the members of his congregation. It is a paradox, to my way of thinking.—Jacob Becker in The Southern Jewish Monthly, Jacksonville, Fla.

Does zero weather keep you from business, from visiting amusement places? Why should it keep you from the Temple??? —The Bulletin of Temple Beth El (Fall River, Mass.).

"Practice what you preach," is the guiding principle of Samuel C. Klein, a dress manufacturer in St. Louis, Mo. In the interests of non-discrimination, he hired a Negro secretary three years ago. This girl is still with him. He says that ability and training alone are the guiding factors for employment practices in his company.—Jewish War Veterans Reporter.

I think that I have cheerful news for Zionist leaders in this country and in Palestine who are worried over the possible appointment by the State Department of Col. Harold Hoskins, the influential pro-Arab and anti-Zionist, to the post of Director of American Economic Operations in the Middle East. . . . I do not believe that Col. Hoskins will be appointed to this very important position, although until a few days ago there was a strong possibility that he might be chosen as successor to James M. Landis, an intimate friend of the late Justice Brandeis, who resigned. . . . I also hear that Edmund Kaufmann, former president of the Zionist Organization of America, is being considered by the State Department for a position in Washington which has something to do with American economic interest in the Middle East. . . . The name of the person who will be sent by the U. S. Government to Cairo as head of the American Economic Operations in the Middle East cannot yet be disclosed. . . . Whoever he is, he will have tremendous influence on the attitude which the United States will take with regard to the future status of Palestine. . . . No wonder that Zionist leaders were nervous when Col. Hoskins was being considered for the key position. . . . It is well known that Col. Hoskins, who was raised in Syria, is greatly responsible for much of the anti-Zionist sentiment spread recently in influential circles in Washington. . . . Returning from a special mission in Saudi Arabia, he submitted a report which was considered by many persons to be a piece of pro-Arab and anti-Zionist propaganda. . . . The damage done by this report to Zionist efforts in Washington was considerable; in fact greater than many a Zionist suspects.

From Milwaukee we hear that the board of a certain school district in Wisconsin asked prospective teachers whether they were "Semi-THERE" informing the applicants outright that it would not hire teachers who were Jewish. . . . A Wisconsin statute forbids even the asking of such questions. . . . The school board was forced to disavow discrimination after the matter was brought to the attention of the proper authorities. . . . From Minneapolis we hear that the University of Minnesota Daily, largest college paper in the world, expressed regret over the fact that in two of its issues an advertisement was published under "Rooms for Rent" which specified "to Christians only." . . . And here is one from Brazil. . . . The 14-year old son of the Polish Minister Tadeo Skowronski has spread anti-Semitic propaganda among Brazilian pupils of a school, saying that the Jews are of an inferior race. This brought about an incident with a Jewish schoolmate named Weissman. . . . Weissman's father contacted the Polish Minister, accusing the diplomat's son of spreading Nazi Anti-Semitic propaganda. . . . The Minister, stating that he was a friend of the Jews, apologized and promised to take the necessary steps to avoid repetition of such incidents.

—IN SERIAL FORM—

a guide for the bedevilled

—BEN HECHT'S NEW BOOK—

Another Lie of Omission

In all that has been written about Hollywood—and no town in my time has been so garlanded with print—there has been always a lie of omission—much greater than the one to which I have confessed. This is the lie of its unspoken significance.

Hollywood is a town, an industry, an empire of toy making, invented by Jews, dominated by Jews, and made to flourish like unto the land of Solomon—by Jews, and a few embattled Irishmen. Such is its truth, and if you wish to look for its deep meanings, it is into this truth you must look.

This truth has appeared only in the furtive communiques of our anti-Semites. I have read many of these mimeographed or badly printed "attacks," listing all the stockholders, producers, and power wielders of Hollywood who were Jews. Such brochures have been handed me by indignant movie satraps. (Jewish ones) as evidence of the dastardly tactics of the anti-Semites. For there is nothing that disturbs Hollywood as much as this fact—that it is a town made and dominated by Jews. Not by Jewishness, God knows, but by a swarm of chameleon-like Semites who have taken on all the colors of California but one—its Christianity.

I have sat at dinner tables surrounded by a score of the great toy-makers—men renowned in the 14th reaches of the earth—and, though they were nearly all Jews, I have never heard the word "Jew" spoken. This does not mean that the leaders of Hollywood hide their Jewishness, or are indifferent to Jewish problems and Jewish charities. The contrary is true. No group of Jews in the world is more philanthropic toward Jewish causes than these great ones of movie-land. They hide their Jewishness only from the cinema. It is only as toy-makers that they are fearful of being identified as Jews.

I propose to look into this situation for it is truly a remarkable one. In an industry controlled by Jews, there are, for instance, practically no Jewish actors or actresses. Those who have slipped under the studio guard have altered their names to un-Semitic sound. And the characters they play on the screen are the furthest removed from the Jew possible—Italian gangsters, French scientists, Mexican potentates, or effervescent Pierrots. Their Jewishness is made to disappear from the audience as adroitly as the yellow handkerchief that vanishes under the magician's wand. Excepting always the comedians and the musicians—the tune-makers and tune-players. (The Jew, like the hunchback, is permitted always the part of jester and troubadour in all the courts—even those run by the Jews.)

There are also comparatively few Jewish movie directors—and those who do flourish are known, not as Jews, but as Germans (ex ones), Russians, or, more generally, as eccentrics. The reason for this is that the directors are in direct contact with the horde of non-Semitic actors performing daily on the sound stages—and even from these firelings the Jewish satraps would like to

keep the fact of Jewish domination at least half hidden. There is also the belief among the satraps that Gentile directors will aid in giving a generally non-Jewish glow to their product.

In the background are Jews aplenty who write, produce, sit in final judgment on the product, market it and reap the top rewards. But, as in the synagogues where no Jew is allowed to light the candles on Friday nights—and this task is relegated to a "Shabbes goy"—so it is in the studios. The Shabbes goy plays the picture—and, as far as possible, makes it.

There is, in this campaign to un-Judaize the movies, always the hazard of Jewish name that appear with disturbing frequency in the writing and producing credits. The procedure is to keep the credits short, ignore the whole matter and hope for the best.

How is it that men so bold in their personal Jewishness should be so fretful toward keeping any Semitic color from their product; and how is it that the movies themselves—the most un-Jewish of all modern manifestations, the most unrelated to Jewish culture and heritage—should have been created and perfected by Jews?

The movie chieftains have an answer to the first query. (It is not my answer.) They desire that their product be known as un-Jewish in order that it might sell more easily and have a wider appeal. This, they say, is only sanity, to refrain from advertising a world product with a label distasteful to the world.

The second query is a matter of history I will unravel later.

My Mission to Hollywood

My "betrayal" of the secret of Jewish domination of Hollywood will be most eagerly embraced by our anti-Semites, who will study these pages and quote me with glee on their mimeographs. This is what I hope. They are not very bright—our anti-Semites, not much brighter than our Jews who cringe before their infantilism and illogic.

They play a game with Jews and the Jews abide by the rules. The anti-Semite finds out by studying the fears of the Jews what it is he does not like to hear said—and says it. He attacks where he smells weakness. He runs where he smells strength. I do not betray the Jew when I summon forth his greatness. I only depress his enemy.

Many Jews are fearful of Jews becoming too prominent. They argue that this happened in Germany and inspired the Germans to murder all the Jews—in order to "win" back their country. This is nonsense of a most pathetic sort. The prominence of the Jews in Germany kept them safe for almost a century—and held off like a flashing sword the German instinct for murder and brutality. Anti-Semitism has never thrived on the strength of Jews, but on their weakness. The massacres launched by the Germans are proof only that not Jewish strength nor even the entire world's humanity could keep in check any longer the need for murder that is at the bottom of the German soul.

Yet many Jews continue to advance the opposite argument.

They argue that the fame of Jews for their financial or cultural achievements is a dangerous factor, that people get angry when too much Jewish genius and success flaunt themselves. This is a profoundly sad and silly argument.

There is nothing wrong with making fools angry. It is better than making them happy. There is nothing wrong in the flourishing of Jewish talent. Obviously it makes for anger of which Jews may be proud and a danger that can be fought more easily than any of the other threats in which they walk.

It can be fought with more genius and more success. And this is the great battle open to the Jew—that he continue contributing to the culture and excitement of the world until he contribute so much that his contributions can no longer be called Jewish; until, in self-defense, the world embrace these contributions as its own and without the mark of "alienism" on them.

This is a look far off but it is the only land of promise on the horizon. Not in the "education" of the world, nor in its medication—its ridding itself of its sickly Jew complex—does the salvation of the Jew lie. It lies in his own activity, in his continued knocking on the door; a louder and louder knocking, a knocking of talent and inexhaustible human liveliness that must finally drown the sick protests of the door-keeper—and cry "Open Sesame" to the door. Hollywood, disguised by a hundred thousand Shabbes goys, is, nevertheless, such a knocking.

A Trot Over Quicksands

Make up your mind, as the sailor said to the girl, are you loving Hollywood or hating it, flinging rocks or roses? I have made up my mind—but as the girl said to the sailor, it'll bear a bit of discussing.

The Jews of Hollywood, in submitting to the attitude of the anti-Semite that Jewishness is a foul and indefensible thing, have played Machiavelli—and triumphed. They have also played turncoat—and lost. I hold that their winnings are a nickel greater than their losses—but I would examine the matter.

The greatest single Jewish phenomenon in our country in the last twenty years has been the almost complete disappearance of the Jew from American fiction, stage, radio, and movies. Were the Jews a totally extinct race surviving only as a few Passover cups and saucers in the Metropolitan Museum, they could have hardly less representation in the cultural and entertainment media of our land. This, I know, is a phenomenon that makes many Jews sigh with delight. But they are the Simple Simons who mistake a broken mirror for oblivion.

When I was young, the stage was full of Jewish dialect comedians, of Jewish family plays; the magazines were full of Potashes and Perlmutter's, of tales of Jewish struggle and comedy. There were popular songs about Jews, sung in accent—"Don't do dot dance, I tell you, Sadie." The Jew was a comic, crazily human figure to be encountered everywhere—in song, fiction, and behind the footlights. His foibles were part of the American curriculum. His oddities and his accents were known to all.

Whereupon the two great media of mass entertainment appear—the movie and the radio, both dominated by Jews—and the Jew vanishes. He vanishes not only from the screen and the air waves, but he is also out of print and gone from the footlights. No greater kidnapping has ever been witnessed.

But though it seemed to hap-

pen in a twinkling, it was a crime long prepared. The various Jewish anti-defamation societies had been toiling a considerable period toward the denouement. Oversensitive Jews, overnervous Jews, Jews frightened at the crude reminders of their own immigrant beginnings, Simple Simon Jews, hoping to blot out all consciousness of Jews in their country by breaking all the mirrors they could—these worked mightily, and are still dizzily employed, in the exorcising of the Jew from literature and the stage. The movies and the radio suddenly won the battle for them—chiefly the movies—for here there were mainly Jewish potentates to influence; potentates as full of Simple Simonism as any of the mirror breakers.

The Jew vanished as a dramatic persona. The result is typical of the triumphs Jews win when they hurl their fears into battle rather than their valor. One of the most concrete and important reasons for the increase of American anti-Semitism is this vanishing of the Jew. A generation has grown up without having seen or heard of a Jew—except as a massacre victim or "a world menace."

Instead of an obvious little fellow full of jokes, chicanery and a bubbling heart, the Jew is an unknown factor. He is a mystery to the "goyim." They see him around them—but his soul is invisible. Only a single spot-light is on him—the German spotlight. The arts that humanize, that make men and ideas familiar to one another, are turned off. The little Jew whom actors and writers once joked, wept, and sang into comradely existence, sits in the dark of censorship—and become an orge, a pariah, an alien.

The movies, the radio, the anti-defamation societies, have managed this divorce of the Jew from all the arts. They have set an example that has been followed by the magazines and publishing houses. Out with the Jew has been the cry of his Simple Simon "well-wishers," let no uncouth or satiric sight or sound of him be offered. And the broad currents of our national fun-making and of the deep American fellowship with caricature know him no more.

He is safe now, the little Jew. No baggy pants, no over-sized derby jammed over his ears, no mispronunciations or waving of hands. The caricature has been wiped out. And with it has gone the openheartedness, the quick sentimentality, the eagerness for fun; most of all this genius for fun—the half-mad capering of irony and jest that is the oldest of all the Jewish tradition. The first poetry of the Jews, three thousand years ago, was a poetry of irony and jest.

And with the vanishing of the caricature, the original, himself, has become invisible. He is no longer a citizen known through the many arts, but a word to be discussed—a word without human connotations. The arts once ran interference for his alienism. They took the edges off his oddities. They fitted him in, they made him a known part in the many alienisms of the U. S. A. They were his Master of Ceremonies, introducing him and explaining him whimsically to his new audience. Now he appears bleakly without introduction or explanation. All the friendly voices are silent. Only the anti-Semites speak and write of Jews, only these offer the caricature and play Master of Ceremonies.

And for this false oblivion and this dangerous exile, the movies are the most to blame. This is one of the losses achieved by the turncoats of Hollywood—and not an inconsiderable one.

The Masked Heroes of Israel

It is nothing new for the Jews to have heroes who will not speak

to them. Nor to have champions preoccupied elsewhere. In times of stress, the Jews usually find themselves standing behind heroes who are as silent as the tomb and looking to champions whose backs are turned to them. The great Jews of the world are not frequently found on any Jewish barricades.

The Jewish kings of Hollywood are part of this tradition. Though they have the hearts of lions, they will not fight as Jews. As anything else, yes. For any other cause, yes. For ideals they never heard of and that mean nothing to them—yes. As Jews—no.

I can tell you this—that two thirds of the mighty Jews of Hollywood who read these pages will blaze with anger against me. Why? Because I am writing of them as Jews. They will pass the word out that I am an anti-Semite of ugly proportions. And they will pronounce that I have done my best to ruin the cinema industry. (It is not a serious charge, and I will ignore it.) I shall also continue my admiration for the great Jews of Hollywood. And, if I pause here to criticize them for a few paragraphs, it is only to make my ultimate admiration seem that of a sane, rather than an infatuated, man.

These Jewish heroes of Hollywood put a hundred thousand churches in their movies—and nary a synagogue. They ride to the rescue of every wounded folk in their films, and glorify the valor of all afflicted peoples—except the Jews. For they have a mission. It is to convince the world that their Americanism is untainted by any special consideration for Jews.

It is a mission in excellent standing among most of the great Jews in politics. This high "American" attitude of Hollywood is to be found in Washington. There have also magnificent Jews, fully as magnificent as those of Hollywood. And have you heard a single outcry from any of these Jews high in the councils of government, a single chirp of righteousness against the murder of Europe's three million Semites? Not one. For the Jews of Washington, like those of Hollywood, are not hysterical people. They are a fine, stoical lot—these great Jews. No crimes against their kind can betray them to a public wince of pain or any uncouth demand for Justice. As for a trade from them against anti-Semitism—the age of Jewish miracle died on Mt. Sinai.

Romain Rolland once wrote: "There are people who have the courage to die for the cause of another who have not the temerity even to speak up for their own."

But should they speak up? Would not their speaking up lessen them? Most certainly it would—in their own eyes. It is a little inconsiderate that we ask of great men that they throw away their greatness—and participate in some potato sack race or anti-Semitic block party run by the Germans. But what kind of greatness is it that can be lost—through the exercise of a little extra courage? The answer, alas, is Jewish greatness. I am one of its admirers, and I make these points only that I may not be accused of blindness.

In Hollywood our Jewish heroes, as do our Washington ones, give alms to three hundred and ninety Jewish organizations who are all busy as beavers distributing free cribs and crutches, etc. These Knights of Charity also give for the support of rabbinical schools. For the Kol Nidre, as Heine wrote, will remain, whatever songs they hear bumbling in their heads; the Kol Nidre and the Memories of Childhood which are the chief cement of Jewishness.

(Continued next week.)

Answers Al Segal Charge Zionists 'Washed Linen' in Daily Papers

Special NEW YORK—Answering a column by Al Segal in which the charge is made that an unnecessary display of internal Jewish disputes had been carried on in the daily newspapers of Cincinnati because of a meeting of the Christian Council on Palestine, Harry Steinberg charged in an answer released this week by the Seven Arts Feature Syndicate that the Zionists were forced to "enter the picture" as a self-defense measure.

Mr. Steinberg was in Cincinnati at the time in the interest of the American Palestine Committee, he writes.

The purpose of the Conference in Palestine in Cincinnati was to educate the non-Jewish public to the "subject of Palestine generally and the relationship of the Jewish people to Palestine specifically," Mr. Steinberg writes.

"But this," he continues, "was not good enough for the local chapter of the American Council for Judaism," whose viewpoint, Mr. Segal, you so consistently reflect. No sooner had announcements of the Conference appeared in the public press than the Council for Judaism swung into action. A plan to reach all the sponsors was formed with the purpose of inducing them to withdraw their support from the Conference. One prominent judge who had lent his name as sponsor was approached by no less than five delegations. A statement condemning the Conference appeared prominently in the public press.

"This statement degenerated into an attack upon Zionists and repeated all of the same old bogeys, namely, that Zionism was an 'isolationist movement', that it was a 'retreat from democracy', and it warned the Christian community that Zionists were bent on establishing a religious state in Palestine, etc. . . . (These distortions, apparently taken seriously only by the Council of Judaism itself, are still broadcast by the Council in full-page advertisements and have been debunked so thoroughly and so well that I need not concern myself with them here.)

"It was at this point, after a minority Jewish faction had injected itself into a matter in which it had no business, that the pro-Zionist Jewish leadership of Cincinnati found itself forced to enter the picture. Needless to say, the Zionist leadership of Cincinnati did admirably.

"The net result of this 'battle of the statements' was to stimulate an unprecedented interest in the subject of Palestine and Zionism. It became necessary to set up additional facilities to accommodate the unexpected overflow attendance. And, for the record, the campaign of the Council brought about the withdrawal of but one lone sponsor—one out of 68.

"You claim, Mr. Segal, that most of the Jewish citizens of your town felt deeply embarrassed that your Jewish leaders took up a public fight in their names as Jews. The scores and scores of Jewish citizens that I spoke to were not embarrassed. Undoubtedly you are referring to those Jews who subscribe to the program of the Council of Judaism just as you do. I can understand why they should be embarrassed. For whenever your program is put to the light of public scrutiny and discussion, you invariably lose out.

"As the publisher of one of your most important newspapers said to me: 'This conference and the excitement the Council of Judaism stirred up has been the best thing that has ever happened to Zionism in Cincinnati. For the first time we learned something about what Zionism really is.'

"If you are a type of Jew, Mr. Segal, who would deny the right of the Jews to exist as a people, and who flinches every time he opens his morning newspaper for fear of seeing the word 'Palestine' or 'Jew', then, too, I can understand why you are 'distressed' and 'embarrassed'. For the fulfillment of Zionist hopes, as you fail to understand, is not a Jewish concern, but a world responsibility. And it is the purpose of conferences such as the one held in your city, that not only your city editor whom you claimed 'scarcely knew what to make of it' will be informed, but that hundreds of thousands of city editors and publishers and ministers and teachers, and millions of just plain American citizens will become informed. In that way, some day there will be justice done to the Jew.

"And so, Mr. Segal, while you and the Council of Judaism go merrily on your way trying to befuddle the public (you don't really) with your talk of Zionist bogeymen and o-so-funny stories of the Zilchs and the Dummkops, millions of Jews die because Palestine is not theirs."

BRITAIN ADMITS LIBERATED JEWS WANT TO GO TO PALESTINE

World Wide News Service LONDON—An admission that was made by Viscount Cranborne, former Colonial Minister. He made the admission after Lord Strabolgi had claimed that eighty per cent of the Jewish refugees in liberated territory were willing to emigrate to Palestine if visas were available.

Iowa Legislature Urges Jewish State

Special DES MOINES—The Senate and House of Representatives of the State of Iowa adopted a resolution demanding "that the United States should take appropriate measures to the end that Palestine should be opened for free immigration and unrestricted colonization so that the Jewish people may rebuild their ancestral homeland as a free and democratic Jewish Commonwealth."

Iowa is the twentieth state to adopt a resolution endorsing the reconstitution of Palestine as a Jewish Commonwealth.

Friedrich, Marsh Named

Special BOSTON—Prof. Carl Friedrich of Harvard, has accepted the chairmanship, and Dr. Daniel Marsh, president of Boston University, has been named honorary chairman, of the American Palestine Committee.

AL SEGAL Speaks on SNOBBERY

A most friendly Christian gentleman came to me the other day in a most troubled state of mind about Jews. He said that if he didn't like Jews he wouldn't bother himself concerning the faults he has found among them. A friend may point to one's faults without anger and only with kindest charity.

He asked, would I mind if he spoke frankly?



I said, go ahead, I, too, knew the faults of Jews which were a great deal like the faults of other kinds of people. What particular fault of theirs did he have in mind?

Well he began, the Jews do have faults that are like the faults of other people, but on

Jews some of these faults are even less becoming than on other people. He meant particularly the faults of social snobbery and social discrimination. Aren't these the very faults they resent in the Gentile attitude toward them?

He learned to know Jews well and to like them and to be aware of their faults when, long ago in his boyhood, he was a caddy in a Jewish country club. Yes, this was a swell club, composed of people whose affluence was three or even four generations old, and painfully exclusive.

Young as he was then, he could feel in his bones the chilly atmosphere of social superiority that excluded the not-so-well-born. He was like an intimate confidant of the members as he, the caddy, followed them around the golf course. A caddy can get an inside line on his customers, since, in his presence, they frequently open their minds wide as they walk from hole to hole.

He never could be quite sure whether they spoke so frankly when he was around because they respected his confidence, or, since he was but a caddy, they totally ignored his existence, as if he weren't there at all. Being a bright caddy, he learned a lot.

He found out that Jews—these Jews, anyway—made distinctions between groups of Jews. They had a four-letter name for some other kinds of Jews. (With apologies the gentleman repeated the name for my ear. He thought it was an ugly word.)

Even as a child, he felt hurt and puzzled by this. He noticed that other Jews weren't being disparaged in this way on account of their individual characters. His young mind could have understood these clubmen despising other men who were just no good; that would have been all right.

What struck him was that their abhorrence of certain other Jews had to do altogether with the humble origin of the people they despised. They lumped them altogether under the heading of that hideous name. Some of these might have been saints or scholars and, anyway, fine gentlemen, but no! They were

all bundled up in one contempt because of their modest beginning.

He used to hear of Jews being black-balled in the club only for the reason that socially they didn't have the right start. Not that black-balled Mr. Zilch was found to be a bad character, or was dishonorable in business dealings or beat his wife, or was guilty of any of the other vices to which the human species is heir. Zilch wasn't taken into the club because his father was an immigrant and a peddler once.

These observations have remained sharply with the gentleman even unto now. They have become more vivid in these times when Jews suffer so acutely the discriminations so disgraceful to a democratic country.

As he grew up and went out into the world and became a successful business man, the gentleman couldn't help but observe a striking contrast presented by other segments of the human family. There was his own case. He who had been the caddy, carrying golf sticks for gentlemen, was eligible for admission to the best clubs.

The fact that he had started as a caddy was no detriment to his social progress. He was respected the more because from this humble beginning he had made a good success. He was measured only by his character. There was no inquiry about the social and economic status of his father.

He can't mind so much that other kinds of people are snobs, and there are plenty of them he said. Nor does he mind social discrimination based on the character or the personality of the one who is discriminated against. He himself is socially discriminating in that way.

But Jews should be the last among the snobs. They have themselves been the timeless victims of the discrimination that likes to lump whole groups of people in one heap of social contempt. They have been foremost among the spokesmen for a brotherhood in which every man shall be judged by his own quality. The gentleman spoke with an air of being disappointed. He was apologetic. He said he hoped he hadn't hurt my feelings. He had called to speak about this with the best of good will and would I take what he said in the same spirit?

I replied that I accepted his criticism humbly and thankfully. I knew something of what he had been talking about and I was sorry to say it was quite true. It was good to let the light fall frankly on faults occasionally, so that we may see ourselves.

Not that I myself care in the least for the phony decor of a club in which I must pay dues for the privilege of being allowed to eat food that I can buy for much less at the Wheel cafe. Nor do I feel sorry for people who are black-balled out of such clubs.

I could thank the gentleman, though, for putting his finger on a fault that has been among us a long time: These walls we build between each other; these walls of our own, built against each other inside the walls that others attempt to throw around all of us.

Palestine Corporation To Issue \$1,500,000 Stock

Special WASHINGTON—The Palestine Economic Corporation, which makes business loans in Palestine has registered with the Securities and Exchange Commission an issue of \$1,500,000 additional common stock, consisting of 15,000 shares priced at \$100 per share. At the present time, it has capital reserves and surplus in excess of \$3,500,000. There are 1,400 American stockholders.

The corporation plans to purchase machinery and machine tools in the United States for the re-equipment and modernization of Palestine's industry and agriculture.

Decalogue Society Honors Willkie

Special CHICAGO—The Decalogue Society of Lawyers, composed of some 1200 members of the bar of Chicago and vicinity, will present its "Award of Merit" posthumously to Wendell Willkie at its tenth annual patriotic dinner, Saturday night, Feb. 17, at the Palmer House. Mrs. Willkie will receive the award.

A War Bond is Your Investment in America

Only Man to Win Silver Star in Daze

Special NEW YORK—Pfc. Albert Bernstein, of Kingston, N. Y., a rifle company aid man, and there are few more dangerous jobs in the Medical Corps, is the only medic to have won a medal while in a daze.

It happened, Al says, "back in the hedgerow country" while his outfit was sweating out a heavy bombardment.

"All of sudden," he says, "a big tree was hit. It broke and conked me on the bean. Knocked me out. That's the only time I got hit. I was in a daze for two days and everyone says I did big stuff in those two days. They put me in for a Silver Star."

Views and Comments

(Continued from preceding page)

first from a letter to me from Sidney Hollander, president of the Council of Jewish Welfare Funds and Federations, and the second from the moderator at an open forum of San Francisco social scientists on the psychological factors involved in anti-Jewish feeling.

Here is Mr. Hollander's piece:

"I believe that the position of Jews here will be determined predominantly by general conditions. Full employment, decent wages, expanded social security may lessen tensions and remove some of the insecurities on which anti-Semitism thrives. Per contra, wide unemployment, low wages, and a declining economy will make us much more vulnerable. If some of the money now spent on propaganda focussed on Christians were utilized in enlightening Jews on the importance of supporting liberal movements the results might be much better."

And here is the moderator's view: "Recognizing the imperative necessity for all that is being done by civic protective agencies, recognizing that Jews themselves can by certain measures reduce the areas of irritation somewhat, granting that psychiatry can accomplish a great deal by giving individuals insight, nevertheless we must at the same time strive towards fundamental correction, (a) by improving environmental conditions to reduce the maintenance of world peace, etc; tensions and frustrations, e.g., by providing a healthy economic milieu, by the maintenance of world peace, etc. . . .

FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

DOESN'T UNDERSTAND WHY NECESSARY TO ANSWER MRS. KUNIAN AT LENGTH

To the Editor,

Some months ago I became one of your subscribers and from the very outset have enjoyed reading every part of the paper.

Since that time I have been able to pretty well determine the status of your editorial department upon matters of Jewish interest. It did not take long to learn that your personal views were most sympathetic to Zionism and that you were much in favor of all programs espoused by the various Zionist organizations and groups.

At the same time I felt that you were sincere in your effort to conduct a newspaper steeped in the true American tradition of free speech and a free press and that you would faithfully, and without color, transmit the national and international news of Jewish interest to your readers and to the public.

To this purpose, I firmly believe, you have shown some marked allegiance. It is, therefore, difficult for me to understand why you found it so necessary to go to such great length in your answer to the letter of a Mrs. Kunian. There can be no question of her motive and her intent. She, no doubt, resents the appearance of the advertisement of The American Council for Judaism in one of your recent issues and has succeeded in having you set forth your partisanship in favor of the Zionist position.

Faithful as I am to my Americanism and grateful as I am to the freedoms of thought and expressions it grants me, I sincerely respect the outspoken stand taken by you. It shall not deter me in my respect for your paper.

As a loyal and active member of The American Council for Judaism, I too am entitled to that same right of freedom of thought and expression on my approach to all that is Jewish, as is demanded and gladly given to those affiliated with any other group.

In your answer you suggest that you will never stifle the news. You say that it may be possible that, some day, the American Council for Judaism will be the majority group in Jewish life. I hope that day may not be too far distant. For this reason, you say, you will not shut out the presentation of its case. For this, too, I am personally deeply grateful.

You cause me, however, some worries. Is there a movement on anywhere to kick out (as you say) the Rabbis who are members of the American Council for Judaism from the Central Conference of American Rabbis? Is there a movement on anywhere to refuse one membership in a Jewish congregation if he is a member of the American Council for Judaism? Is there a movement on anywhere to refuse financial help for destitute and impoverished Jews from persons associated with the American Council for Judaism?

You say that when these things actually happen will be time enough to ban this organization and its members. Is there the possibility of these things happening? I am truly worried.

Don't you know that such veiled threats of excommunication and social and religious banishment are just the foods that feed all liberty loving and free thinking people everywhere? Don't you know that such actions are con-

trary to what all people of good will sacrifice their lives for in times of stress?

At this point in Jewish history and when Jewry cries out for a unity of purpose and a unified front against all the subversive attacks made against it from the outside, we indulge in that same characteristic activity against which we, as Jews, are fighting all over the world.

If we expect tolerance from the Gentile world, let us be the first to show that same tolerance. Where is a better place to start than within the household of Israel?

A. W. HAIMAN
Cleveland, O.

What is Conveyed Through Daily Prayers

To the Editor:

The President has bidden his people, in this critical time of the world, to implore the aid of and to keep in touch with the Almighty daily through morning and evening prayers.

For the sake of those absorbed in daily cares who are unwittingly losing sight of this, let us note the kinship of the following taken from "Habits and their effect upon life," by Susanna Cocroft to what is conveyed to Man through our daily prayers:

"Train a child in the way he should go, and when he is old he will not depart from it." This proverb of Solomon is as true from the physical as from the moral standpoint. It is unfortunate that wrong actions become easier with each repetition as well as right actions.

"The great thing in all education then, is to train the youth to form right habits, for right habits are the best capital a parent can lay up for a child, and each parent no matter what the circumstances or environment, stands equal in opportunity for investment."

And now to a few of our Hebrew daily prayers:

"These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance of the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave; devotion to prayer, and making peace between man and his fellow, but the study of the Law is equal to them all. . . .

Can't we understand that Man, above all creatures in a world of wonderment, has the supreme honor of following the command of our Supreme Maker?

Yours truly,

ROSE BEIZER
Hartford, Conn.

WITH THE RABBIS

Rabbi Zambrowsky Leaves

CLEVELAND — Rabbi S. M. Zambrowsky, spiritual leader of the Heights Jewish Center for the past nine years, has resigned from his pulpit here to accept a call to the leadership of the Mizrahi-Zionist Organization of America. Rabbi Zambrowsky will settle in New York City.

A MODERN MIDRASH

On the Portion of the Week

by

RABBI DAVID S. SHAPIRO

Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering. (Ex. 25:2)

NO compulsion was to be employed in making possible the erection of God's Tabernacle. All contributions towards it were to be entirely voluntary. This fact is symbolic of the Jew's attitude towards Judaism during a great part of his history. The Jew's adherence to Judaism during the major portion of the Era of the Diaspora was entirely on a voluntary basis. Living on foreign soil, without a government holding executive powers, deeply loyal to the land of his adoption, and highly appreciative of general cultural values, the Jew still chose to cling steadfastly to his people, his religion, and way of life though he knew that this choice entailed suffering, humiliation, exile, and even death. The Jew could have spared himself all this distress by repeating a brief formula (to quote Judah ha-Levi in his *Kusari*) and allowing a few drops of baptismal water to be sprinkled upon him. But he voluntarily chose to suffer rather than renounce the truth as he saw it. To this day the majority of Jews who are loyal to Judaism are so because they will it. To be excluded are, of course, Hitler Jews and others who remain Jews because they are unacceptable in other circles.

The moral quality of any act derives from the fact that it is voluntary. What one does as a result of compulsion and not of choice may not be termed either moral or immoral. When one does a good deed out of expectation of reward or abstains from evil because of fear of consequences it may be doubted whether the qualification moral is applicable. Reward and punishment are to be conceived of as inevitable consequences rather than as moral incentives and deterrents. The trend in Judaism towards the elimina-

Reads Holmes Sermon In Absence of Speaker

Special To the Editor:

I am a subscriber to your publication and find it very interesting, particularly when time is scarce and I receive so many publications, such as, the B'nai B'rith, Monthly, the Congress weekly, Zionist weekly, etc., that I find in your paper all the current Jewish news, and can well afford to dispense with the other publications.

Please advise me when my subscription expires. Also, let me know what your rates are, and would there be any special rate if I were able to get a half dozen or more new subscribers amongst my friends.

I happen to be the President of a Jewish community center in a suburb of Chicago, and on recent occasion we had a speaker scheduled who was unable to attend, and I read the reprint of the sermon by the Reverend John Haynes Holmes entitled "Christianity's debt to Judaism." Our congregation found the article so interesting that I have been asked for copies. If you have these available, I would appreciate as many as you can spare up to twenty-five.

Yours very truly,

N. H. PERLMAN
1131 N. Kenilworth
Oak Park, Ill.

Finds No Prejudice In Combat Areas

World Wide News Service

SAN FRANCISCO — Rabbi Philip S. Bernstein of New York City, who has recently returned from an extensive tour of the Pacific combat area, asserted here at a press conference that he was convinced that hardships of combat are an effective antidote to religious and racial prejudice. Declaring that he made the tour at the official invitation of the War and Navy Departments, Rabbi Bernstein said that he found no evidence of prejudice in areas of active combat or in areas near the theatres of operation.

tion of capital and corporal punishment may have its origin in the attempt to make the moral life free from compulsion. True moral life can flourish only where there is complete freedom of conscience and where men are granted the complete privilege of choosing their own way in life. That there is a danger of chaos resulting from an anarchistic attitude which is inherent in Torah was realized by the sages. See Mak-koth Aa. The discussion of this question must however be reserved for some other occasion.

The following was crowded out of last week's paper:
And ye shall serve the Lord your G-d, and He will bless thy bread and thy water; and I will take sickness away from thee. None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfill (Ex. 23:25-25).

THE Hebrews were not unaware of the problem of evil as Schopenhauer so glibly imagined. The Hebrews were troubled by the presence of disease, by the brevity of life, by the necessity of man's struggle for his daily bread. The Hebrew intuition that the world is governed by a G-d who is good conflicted with the known facts of an unfriendly universe in which man finds himself. Man was constantly battling against the whims of the elements, seeking refuge from the cold, the scorching sun, the torrential rains, volcanoes, earthquakes, and inundations, scourged by diseases, insecure of his life. The pleasant aspects of life seemed so pale and ephemeral against the stark realities and inexorability of life's tragedies.

The pagan world placed evil in the metaphysical realm and made the gods responsible for its elimination. Evil is as much imbedded in the structure of the universe as good. The heavenly forces of good and evil must fight it out among themselves. Man cannot eliminate evil, and so he must either seek to drain the cup of whatever pleasures life has to offer, or he must look to another world for a better life. This world is beyond his power to redeem.

The Hebrews dethroned evil from its heavenly seat and threw the blame for its presence squarely upon the shoulders of man. The universe is friendly. Man has made it hostile by rebelling against G-d. Man is compelled now to toil for his bread because idleness would totally corrupt him. He must suffer disease as a penalty for disregarding the precepts of G-d or as a warning to turn from the path of evil. The heavens withhold their life-giving rain and dew because of man's unworthiness.

The Hebrew wants to restore the friendliness of the universe. He is not satisfied with another life to solve his problems. Not that he disbelieves in life after death. But he wants to extricate this life also from the clutches

Rabbinical Student Killed in Action

Special

OKLAHOMA CITY, Okla. — Word was received that Maurice Galoob, a rabbinical student, son of Mr. Sam Galoob, this city, was killed in action in Belgium on Jan. 10. He attended the Hebrew Theological College in Chicago. A memorial service in his memory was held in the Gregational Emmanuel last Sunday.

Milton Steinberg Writing New Book

Special

NEW YORK — Dr. Milton Steinberg, author of "The Making of the Modern Jew" and "As a Driven Leaf," among other works, is preparing a new manuscript, which will be published this summer or early fall by Bobs-Merrill Co. The original title of the book was to be, "Partisan View of the Jewish Problem," but a new title was probably adopted before publication.

of evil. He cannot be satisfied with the hope that in some distant future this world may come a pleasant place in which to live. He wants the kingdom of G-d to become a reality in your lifetime and in your day . . . speedily and in a short time" (Kaddish). Man brought evil into the universe and he must eliminate it. Man can do it if he wills. Of course, the redemption cannot be brought about by one individual or even a few. Only the concerted efforts of all men throughout the world can heal the world's ills. But every individual must begin with himself.

There is much of the mysticism in what the Torah tells us about man's responsibility for the evil in the universe and his ability to overcome it. It is impossible to demonstrate scientifically that there is any connection between man's conduct and rain. Man's stupendous powers to control the universe, however, are a fact. He has been able to eliminate many of the world's scourges. Many of the plagues that once ravaged the earth have to a great measure been eliminated. He has overcome a large number of the impediments which nature placed in his way and also the limitations of his own nature . . . But, unfortunately, man has brought on evils wherewith to destroy himself.

The Torah has great faith in man's moral potentialities. And these, it teaches, will transform the face of the earth to a great extent than man's science and techniques. And ye shall serve the Lord your G-d (meaning that, not merely holding service and reciting prayers, but living up to the complete regimen of life that belief in the living G-d entails); and He will bless thy bread and water (man will no longer have to devote all his energies and faculties to the acquisition of his daily bread) and I will take sickness away from thee (in a Torah-governed society many diseases will disappear of their own accord; healing for other diseases will be available to all; literally, of course, the Torah means the complete abolition of disease). None shall miscarry and be barren in thy land; the number of thy days will I fulfill (with the elimination of disease, childbirth will become easy, and a full and complete life here on earth will be the rule.)

There is a legend in the Talmud (Sanhedrin 98a) that Rabbi Joshua ben Levi once met Messiah and asked him when he would make the arrival. To query Messiah answered: Today if ye will be hearken to my voice.

FIRST lost and found in Brooklyn, a get his Juste March a mail the Wis this ye voked n Shapir will not ficate t Fidler blows s last tim was all through . . . Da R. I, bo turbed received out of t in a wor along the cancelled broadcast "Dave" was in went th the mess ing show crowd o watch M round d in New The deci er the bital for extent o in the se

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SPORTS

By LOU BERLINER

As Batnick Goes, So Goes Penn State; Leads Scorers With 77

Special

STATE COLLEGE, Penn.—"As Batnick goes, so goes Penn State." That's reference to 20 year old Irv Batnick of Brooklyn, N. Y. who is currently starring for Penn State College's classy basketball team.

Standing 6'2", Batnick, a sophomore, is playing his first full year of college basketball and has been a fixture thus far. He is scoring leader of the squad and a key player on both the offense and defense.

It was largely through his sensational play that Penn State was able to win from Marshall College, Bucknell and West Virginia, which are the most notable wins on Penn State's record.

Batnick is ambidextrous, using both hands equally well. He's an asset under the basket, a good floor man and an excellent play-maker.

The son of Mr. and Mrs. S. Batnick, 1818 Ave. L, Brooklyn, he attended James Madison High. He is a member of the Beta Sigma Rho Fraternity and is 4F in the draft.

Through games of Jan. 29, Batnick topped his team in scoring with 77 points.

take the two-man title. He'll compete in the junior division of the tennis tournament next summer as he becomes 16 next May.

Leonard Steiner and Sid Schwartz, both of New York, won the junior doubles title in the recent Eastern Indoors boys tennis tournament.

Danny Markoff will be around for a little while longer for Nat Holman's City College team in New York. He's awaiting an army call. Seymour Schlossberg, ex-Brooklyn Tech star, is an addition to Holman's aggregation.

Dave Zimmerman and Jack Srenco won the handball doubles championship of the St. Louis, Mo., YMHA tournament by defeating Oscar Klayman and Dave Mayrowitz in the deciding match.

Sam Levy, veteran sports writer, is with the Milwaukee Journal and is one of the real old timers in the American Association. He's followed the Brewers for many seasons.

FISTICUFFS... Maxie Shapiro lost an eight-round decision to Johnny Williams of New York in Brooklyn last week. . . . Shapiro, a Canadian champion, will get his chance for revenge against Juste Fontaine in Milwaukee on March 7. Fontaine gave Shapiro a mauling when the two met in the Wisconsin city on Jan. 1 of this year in a bout which provoked many heated disputes. . . . Shapiro's manager, Jack Bluman, will not allow Julius Fidler to officiate the March 7 bout, claiming Fidler failed to call several low blows struck by Fontaine. The last time the two met Shapiro was ailing with pink eye, but went through with the bout anyway. . . . Dave Cashman, Providence, R. I., boxing promoter, is all perturbed over a fake phone message received by his wife while he was out of town. The message read in a woman's voice, was phrased along this general line: "Show cancelled. Notify newspapers and broadcasting stations. Signed—Dave." Knowing her husband was in Boston, Mrs. Cashman went through with all details of the message and his weekly boxing show was postponed. . . . A crowd of 13,018 paid \$42,657 to watch Morris Reif drop a 10-round decision to Harold Green in New York, Friday, Feb. 10. . . . The decision was unanimous. After the bout Reif went to the hospital for X-rays to determine the extent of a rib injury sustained in the second round.

Hank Rosenstein is starring for the Naval Armed Guard basketball team, which has won 18 games in the New York district. In defeating St. Francis college for win No. 18, Rosenstein chalked up 23 points. To date the Naval Armed Guard has lost but one game this season.

Lanky Sidney Schwartz, a 15-year-old student at Erasmus High School in New York, is being counted on as a real tennis star. He recently won the Eastern Indoor boys championship by defeating Ted Rubin of Baltimore, Md. in the finals. Last summer he reached the National boys semi-finals in singles and doubled with McDonald Mathy to

Leah Thall Adds Two More Titles

DETROIT—Miss Leah Thall of Columbus, O., No. 2 ranking girl table tennis star of the nation, added two more championships to her long list here last Sunday.

She won the women's singles of the Michigan State open by defeating Carol Blank of Milwaukee,

Max Hersh Wins Singles

DETROIT — Twenty-three-year-old Max Hersh was Detroit's only winner in the Michigan State Table Tennis Open held here last week-end. He won the singles championship by defeating John Varga of South Bend, Ind., but only after the toughest kind of struggle. He lost the first two matches, 21-19 and 23-21 and then came back to win three straight by scores of 22-20, 21-16 and 21-13.

21-17, 21-17 and 21-14. She doubled with John Varga of South Bend, Ind. to win the mixed doubles.

Leah lost out in the championship match of the women's doubles. She played with her sister, Thelma, and dropped the decision to the Blank sisters, Carol and Carolyn of Milwaukee, Wis. 21-12, 21-10, 21-11.

Our Film Folks of HOLLYWOOD

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By LEON GUTTERMAN

THE motion picture theatres of Germany, never under Hitler exactly free to choose their screen fare, are under a new compulsion. They have become training centers for the Volkssturm. The Nazi Home Guard, under the command of Gestapo Chief Heinrich Himmler, is being herded to theatres to see Wehrmacht training films, which Allied military critics admit are excellent.

Hollywood will take over a major portion of film production of the Office of War Information scheduled for 1945, Robert Riskin, director of the overseas film division of the OWI, indicated this week. Bob (remember his Academy Award winning "Mr. Deeds Goes to Town" which he wrote?), who recently returned from a 10-week trip to England, France, Belgium, Luxembourg and Holland, says that at least half of the 18 features and shorts to be made by OWI this year in 14 to 23 languages will be produced here on the west coast where "talent, equipment and technicians" were readily available.

When Paul Muni's new picture, "A Song to Remember," is released in your city, RUN, do not walk, to your nearest theatre to see it. For this glorious picture is a major event in film history. It is one of the finest and most beautiful screen productions yet given to the world, and in the field of music films of its kind it stands alone.

This extraordinary presentation of the works of the great Polish composer, Fredric Chopin, who still is without a peer in the creation of piano music, through the medium of a fascinating story based on his life, is the first venture in this field of American film makers (Columbia) and is a magnificent success. It took the vision, understanding and great writing talent of Sidney Buchman, who wrote the screen play and followed through on the production, and the understanding and great directorial ability of Charles Vidor, who interpreted it,

aided by the finest of technical talent in every department, to bring about this superb result.

Every performance in the film is outstanding. And Paul Muni's delineation of the professor is one of the finest of his screen characterizations, brilliant in its delicate shadings. He lives the role, at times delightfully amusing, at others movingly powerful, always vivid, warm and rich in quality. It is a picture to remember. Be sure to see it.

SCOOPS: Warner Bros. are figuring on a modernized remake of "The Jazz Singer." The original film, starring Al Jolson, first one with partial dialogue and sound, was released by Warners in 1927 and immediately projected the company to a major status. . . . Pity the plight of Lulie Rainer—she has unlimited backing to finance a play and she can't find the play!

Synagogue, Church Targets

TUCSON, Ariz.—The synagogue and the church are the two primary targets of the destructive fire power of the enemy, Rabbi Maurice N. Eisendrath, director of the Union of American Hebrew Congregations, declared here. Speaking to members of the Tucson Kiwanis Club, he urged them to work hand-in-hand with their Jewish colleagues to strengthen both houses of worship as a bulwark against the encroachment of their common foe.

New Klan Group Formed in Georgia

NEW YORK—A successor to the Ku Klux Klan, calling itself the "Commoner Party," has been established in Georgia, it was learned here. A pamphlet outlining the organization's aims declares that "the Commoner Party proposes the formation of a Gentile political party bloc to combat the Jew and Negro racial bloc, not active in the political affairs of the nation."

A Picture

You Don't Want to Miss Golding's "Mr. Emmanuel"

By PHILIP RUBIN

THE first English-speaking movie of which we Jews, as such, can be really proud, has at last appeared. It is "Mr. Emmanuel," based on the story of the same name by Louis Golding, noted British-Jewish author. Its setting is England and it was filmed in that country, but it is now being shown throughout the United States by Hollywood's United Artists Corporation.

So you will soon be seeing the picture, now being shown on New York's Times Square, in your own city, in your own neighborhood.

You may already know the story of "Mr. Emmanuel," or you may not. For the benefit of those of my readers who may be unacquainted with Golding's tale, let me give it in as few words as possible.

It is an epic of these brutal, inhuman times through which we have been passing the past dozen years when Nazism has been casting its horrible shadow over many countries. To England, a couple of years after the Nazis came to power in Germany, has been brought a half-Jewish German boy of about ten, to be taken care of by kindly people in that country. The boy's Jewish father has been killed by the Nazis and, with regard to his Gentile mother, he knows nothing of her whereabouts.

Tries to Commit Suicide

Love for his mother, coupled with worry over her fate in Germany, drives him to the verge of suicide. While attending a gay party with his schoolmates, other German orphan-refugee boys who have also been brought to England, he makes one unsuccessful attempt to drown himself, and it is only the promise of his kind-hearted friend, Mr. Emmanuel, the elderly Jewish widower of Magnolia Street, Manchester, that he, Mr. Emmanuel, will go to Germany to try to find his mother, that dissuades the boy from making a second suicide attempt.

Mr. Emmanuel, beloved of all his neighbors for his simple, kindly heart, embarks upon this perilous trip to Germany, despite all the arguments of his friends that it would be foolish for him, a Jew, to expose himself to the dangers involved in a trip to Nazi Germany for this purpose, since the Nazi government officials might suspect him of espionage. And sure enough, not long after his arrival in Germany his persistence in trying to find the boy's mother lands him in jail, where he is beaten and tortured on the charge that he was implicated in the assassination of a big Nazi official.

He is finally released through the efforts of a Jewish woman singer, a former Magnolia Street neighbor of his who remembers his kindness to her as a child, even though she is now the mistress of a Nazi minister of state. It is this woman, too, who finally locates for Mr. Emmanuel his young friend's mother.

Mother Is Married Again

When at last Mr. Emmanuel comes face to face with the boy's mother, he finds that she has been married again, this time to a Gentile Nazi instead of to a Jew. She is trying to erase her "terrible" past, the crime—in the eyes of the Nazis—of having lived with a Jew and having borne him a son. Though she still has a mother's love for her son and cries when Mr. Emmanuel tells her about him, when given the choice by her Nazi husband of either leaving him or giving up the idea of ever again communicating with her half-Jewish son, this German-Gentile mother decides to stay with her husband and to abandon her child. When Mr. Emmanuel returns to England, he decides it best not to reveal the terrible truth to the boy, whom he tells that while in Germany he, Mr. Emmanuel, discovered that his mother had died. The boy tells Mr. Emmanuel that now he is at least relieved of anxious uncertainty over his mother's fate, and takes the news rather calmly.

This, in brief, is the story. It is a story that does not exaggerate, that does not try to picture Jews as either angels or devils. It is human, and done with a fine, delicate artistic touch. But, though it does not exaggerate, its hero is nevertheless an unusual type of human being—the simple-hearted and simple-minded, almost child-like, Mr. Emmanuel, whom those of us who are all too worldly wise, who are all too anxious for materialistic success, would call an old fool, who "sticks his neck out" by going on a dangerous mission to Nazi Germany, but whom others will regard as an almost saintly, if not a heroic, character.

Plain Unvarnished Jew

And the point of this article, which no doubt Mr. Golding and the directors of the film also intended to make, is that Mr. Emmanuel, though not all Jews resemble him in their willingness to serve their fellowmen, is a Jew nevertheless, whose social services are appreciated by the Jewish society which presents him with a lavish gift—an expensive watch—upon his retirement from the society's leadership. His English accent is Eastern—Jewish-Yiddish perhaps—and his kindness is linked to his Jewish traditions.

Admirers Make Up \$500,000 Purse

NEW YORK, American gifts for the establishment in Palestine of the Weizmann Institute of Science have reached the \$500,000 mark, according to an announcement by the American Committee which is raising \$2,000,000 for the project.

No direct fund-raising campaign has been conducted, but individual admirers of Dr. Weizmann and friends of scientific research in the fields of physical

chemistry, pharmacology, chemotherapy, plastics and nutrition, the fields to which research in the Weizmann Institute will be devoted, came forward with spontaneous contributions toward the program. Six individual gifts of \$25,000 were included in the total which has been obtained up to date. It is the intention of the Committee to present Dr. Weizmann with a check of \$1,000,000 as a first installment when he arrives here for a visit.

BUY WAR BONDS



The Jewish Post

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G. M. COHEN
Editor and Publisher
JANE CALVELAGE
Managing Editor

ברוך אתה יי אלנו מלך
אשר קדשנו מצוותיו וצונו להקדים
לך שבת:
Boruch atto Adonoy Elohaiinu melech
neolam asher kideshonu bemitzvosov
vetzivanu lehadlik ner shel Shabbos
Blessed Art Thou, O Lord our God,
King of the Universe, who has sancti-
fied us by thy commandments, and
commanded us to kindle the Sabbath
light.

CALENDAR

Purim Feb. 27
Passover March 29 to April 5
Lag B'Omer May 1
Shavuot May 18, 19
Tisha B'Av July 19
Rosh Hashonah Sept. 8

Friday, February 16, 1945

The Editor's Chair.

The plea for unity by Judge Proskauer at the executive committee meeting of the American Jewish Committee last week in connection with Palestine caused me to start checking a story we carried in The Post several weeks ago in connection with Judge Proskauer's two addresses in Indianapolis when the thirteenth local chapter of the American Jewish Committee was formed.

The story said that Judge Proskauer's talk was bitterly anti-Zionist. In New York, Judge Proskauer said: "To our Zionist friends, we may not join in your ultimate objective, but we love Eretz Yisroel, the land of Israel, no less than you do; we are prepared to work with you in getting the answer to all these difficult questions. Why, then, must you have conflict with us because we say it is inexpedient, unwise and dangerous to the safety of Palestine itself presently to go to the extreme of your demands? Why must you submerge all these practical questions, and, in the middle of a great World War, cast everything upon the hazard of the urging of your ultimate political position, which from any point of view is at the present time academic?"

The two speeches didn't jibe, and although I knew that one speech was for public consumption, and another given to a select group, which I was told was deliberately composed only of anti-Zionists, yet I couldn't believe the implications.

This then is a more complete account of Judge Proskauer's talk in Indianapolis:

Judge Proskauer believes that if the opinions of most members of the Zionist Organization of America could be registered, it would be found that most of them agree with the position of the American Jewish Committee, which as you know is against a Jewish state or commonwealth, or whatever you call it.

He paid high tribute to Dr. Chaim Weizmann, whose moderate views on the Jewish state idea he appreciates, and he said that Rabbi Stephen S. Wise was opposed to the demands of the extremists in the Zionist Organization of America.

(Continued on Last Column)

Editorial Page

Why There Is No Real Jewish Public Opinion in U. S.

THE experience of the ousting (resignation) of Herbert C. Pell as American representative on the War Crimes Commission, and the subsequent revelation through his public talks that he has a clearer understanding of the basic implications than almost anyone in the administration of the war on the Jew, would indicate that Jewish public opinion is making serious mistakes in failing to support the men who would do most to wipe out fascism and its effects.

The same general situation held true in the case of James G. McDonald, who early led the attempt to rescue the Jews of Germany.

Jewish public opinion needs information, information which up until now it has not been getting. There is nothing fundamentally wrong with American Jewry, The Post be-

lieves, once it is advised of what it is up against. The error is in our national Jewish leadership (which in itself was weakened by the absence of any important pressure from American Jewish public opinion) which regards that public opinion as something to be swayed only in behalf of their pet projects.

Every national Jewish organization has a battery of high priced newspaper men whose sole reason for being is to impart to American Jewry a biased view of their employers as an organization and its president as the leader of U. S. Jewry.

Is there any greater logic for the need of a national independent Anglo-Jewish publication which can give an impartial picture on which fair decisions can be made?

Exceeded Her Wildest Dreams, Fondest Hopes

THE death of Henrietta Szold, probably more than any other one individual in the Jewish world, will cause universal mourning. Even her espousal of the cause of a bi-national state was not enough to wean away from her side the ardent Zionists. The realization is that here is one woman whose every move was an act that would be recorded in Jewish history.

Henrietta Szold lived a full life. More than

most leaders of peoples, she was able to see the fruition of her aims and dreams. It is doubtful that the Palestine she lived in today and the enormous Hadassah organization she saw about her, were part of her wildest dreams and fondest hopes when after the first world war she aided in the formation of a small group of women imbued with the idea of doing something for Palestine.

Britain Vulnerable in White Paper Implementation

THE news is beginning to snowball of accounts where liberated Jews still in deplorable economic conditions, even to actual starvation itself, and with little hope for any immediate improvement, are knocking at the doors of Palestine fruitlessly, with an intransigent British officialdom staunchly defending their position against these pitiful human beings.

It is not a pretty picture, and that it is one that needs to be repeated over and over again in the mind's eye of the thinking world is unfortunate, but true.

And in this one specific aim, all Jewish agencies who have any access to forming public opinion must bring to bear all their energies.

Heretofore there was excuse for the British to use in the fact that the Jews could not be gotten out of Hitler's grasp, but that

weak afterthought no longer exists. Now the Jews are clamoring to be allowed to leave Bulgaria and Rumania and Italy, and other parts of Europe, but all England can say as does Lord Cranborne "there aren't enough houses in Palestine."

How England would allow itself to get entangled into such a vulnerable position is hard to understand, but it does no good to evade the reality. In the White Paper implementation, British policy in regards to Palestine is most vulnerable.

So vulnerable, in fact, that it could not stand up under a determined barrage at the sources that form public opinion. On the radio, through the columnists, by editorials in the newspapers, and by the presentation of the facts in the case to that part of the world public still able to get unbiased information.

Is Anti-Semitism Rife in Armed Forces or Not?

THE article in this issue on the interview with the Jewish sailor aboard a mine sweeper should indicate a very important field in which civic protective groups can do an effective job, but wherein so far as The Post knows, not much work has been done.

The article itself points out the antidote for the ill of anti-Semitism in the armed forces. The army has indoctrination courses which do exactly what all the efforts of the civic protective agencies are aimed at—the instillation of an understanding that anti-Semitism, is primarily concerned with the destruction of democracy, and only incidentally with the elimination of the Jew.

Like all agencies of a democracy, the army too is subject to influence by the people, and certainly some effort should be directed at bringing public opinion to bear to see that the

goals for which the war is being fought are made clear to our fighting men.

Incidentally, The Post has other evidence from returning fighting men that anti-Semitism, for from being restricted by the exigencies of war, actually is rife within the armed forces. Logic indicated that with Pearl Harbor (and most Jewish leaders expressed such sentiments at the time) Anti-Semitism would tend to diminish and disappear in the United States. That such has not been the case is too well conceded. In the same manner, if anti-Semitism is more widespread in civilian United States today than before the war, it must be that those who paint the picture of our fighting men surging forward arm in arm, with human brotherhood an imminent possibility, are letting their wishes run away with their judgment.

Current Comment

Some of the Tricks Employers Use Not to Hire Jews Told by Rabbi J. Cohen in The Congress Weekly—A well-qualified pilot had been negotiating for a job with one of the commercial airlines. His name is not specifically Jewish, and his blue eyes and blond hair offered none of the stereotype hallmarks. In the interviews with three executives he was given every indication of successful candidacy. Pilots with his instrument training were sought for. One of the interviewers casually asked what his college clubs were; what fraternities he belonged to. The applicant mentioned a Jewish fraternity. Then followed a run-around; no job materialized.

A help wanted ad asked for a Christian artist for a general advertising firm. When a member of our staff asked the office manager of the firm the reason for this discriminatory specification, the reply was, "We are all Protestants here and we want our own kind."

A lithographing firm advertised for a Christian secretary. The employer told our representative "We don't hire Jews. Certainly not

in the office. Maybe in the factory, but not out front."

A chemist holding the degree of Bachelor of Science from an eastern college, and Master of Science from a midwestern university, brought us copies of correspondence with a large chemical firm which had government contracts. He had applied in answer to an advertisement inserted by the War Manpower Commission on behalf of the plant. In response to his application, the personnel manager of the company wrote that there was no opening for a person with his qualifications. Several days later the chemist wrote again, this time signing his application with a less Jewish-sounding name. This brought a telegram from the personnel manager to present himself for an interview.

An accountant who applied to a large firm of public accountants was told, "We cannot hire Jewish men because clients won't have them. If an employer wants to hire Christians, let him exercise his prejudice."

Judge Proskauer is bitterly opposed to a Jewish state. He believes that the position of the Jews in the United States is being harmed no end by the Zionist political maneuvering in Washington.

What Judge Proskauer actually wants to see become of Palestine, no one I asked could tell me. Of course, he approves of it as a haven for Jews, but exactly how many Jews he did not say in Indianapolis. What would happen if the Jews were to become a majority in Palestine he did not say, but it was clear that he was opposed at any time to a Jewish state.

This is a moderate account of Judge Proskauer's talk. One informant tells me that it is strictly a non-Zionist position, and that The Post was mistaken in terming the speech anti-Zionist. He read the account of the talk in New York and said that what Judge Proskauer said here was essentially the same thing. Another informant said the New York talk and the one in Indianapolis were not the same; that the talk in Indianapolis was anti-Zionist all the way. Both informants are trained observers, and you can be your own judge.

Organizer of Y. M. H. A. In Chelsea, Dies

BROOKLINE, Mass.—Louis Stone, organizer of the Chelsea Y. M. H. A., one of the oldest "Y's in the country, and who served as its first president, died here this week. He was 60 years old.

Hyman Altman

DETROIT—Hyman Altman, 60 years old, who conducted a weekly Jewish radio program over a local station, WJLB for 16 years, died Saturday, Feb. 10.

Dr. Julius Baer

KANSAS CITY, Mo.—Dr. Julius Baer, 73, who had been an optometrist here for 55 years, died February 4.

1945 UJA Split

(Continued from Page 1)

evaluative service was essential to accomplish sounder and more efficient budgeting by the welfare funds.

To Resubmit Question

It was determined to submit the question to the entire board for an expression of opinion.

Sidney Hollander was reelected president.

Resigns After 54 Years



DR. CALISCH

RICHMOND, Va.—Dr. Edward N. Calisch, who will observe his 80th birthday on June 23, has resigned as rabbi of Congregation Beth Ahabah, where he served for 54 years. He will be succeeded by Dr. Ariel L. Goldberg, of Charleston, W. Va., on June 22.